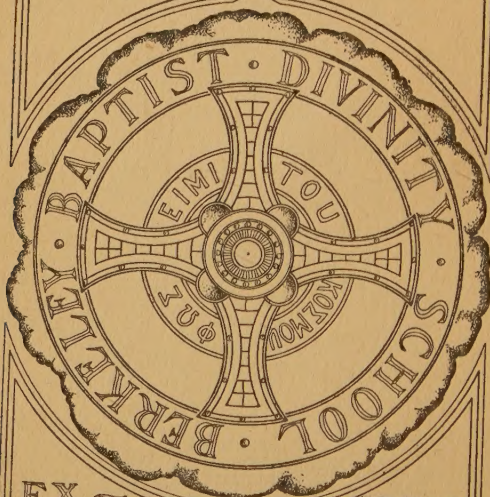


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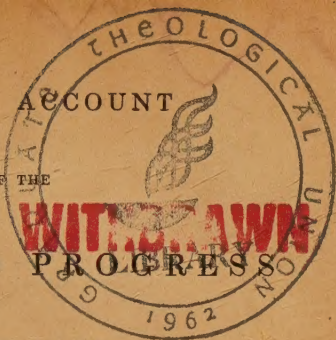
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A BRIEF ACCOUNT
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RISE AND PROGRESS
OF THE PEOPLE

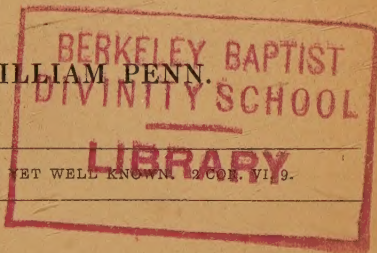


CALLED QUAKERS,

IN WHICH THEIR
FUNDAMENTAL PRINCIPLE, DOCTRINES, WORSHIP, MINISTRY,
AND DISCIPLINE, ARE PLAINLY DECLARED.

WITH A SUMMARY RELATION OF THE FORMER DISPENSATIONS
OF GOD IN THE WORLD; BY WAY OF INTRODUCTION.

BY WILLIAM PENN.



AS UNKNOWN, AND YET WELL KNOWN. 2 COR. VI. 9.

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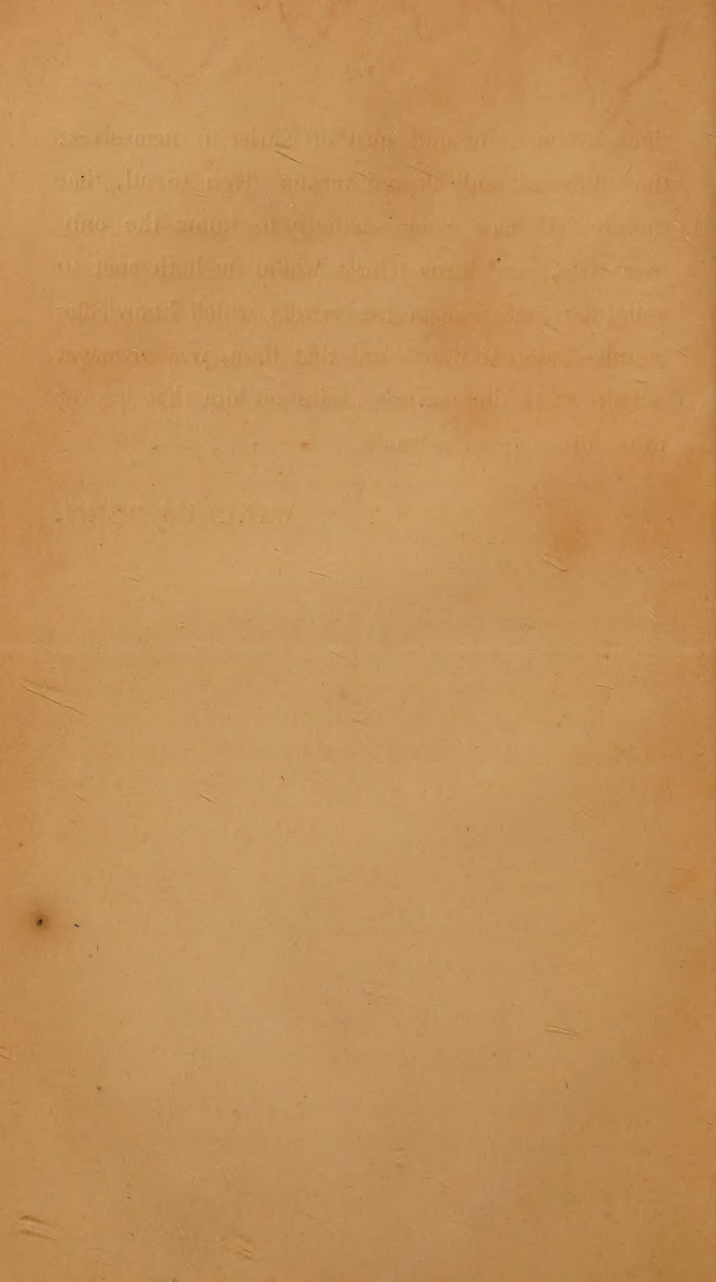
EPISTLE TO THE READER.

READER, this following account of the people called Quakers, &c. was written in the fear and love of God: first, as a standing testimony to that ever blessed truth in the inward parts, with which God, in my youthful time, visited my soul, and for the sense and love of which I was made willing, in no ordinary way, to relinquish the honours and interests of the world. Secondly, as a testimony for that despised people, that God has in his great mercy gathered and united by his own blessed Spirit in the holy profession of it; whose fellowship I value above all worldly greatness. Thirdly, in love and honour to the memory of that worthy servant of God, George Fox, the first instrument thereof, and therefore styled by me—The great and

blessed apostle of our day. As this gave birth to what is here presented to thy view, in the first edition of it, by way of preface to George Fox's excellent Journal; so the consideration of the present usefulness of the following account of the people called Quakers, by reason of the unjust reflections of some adversaries that once walked under the profession of Friends, and the exhortations that conclude it, prevailed with me to consent that it should be republished in a smaller volume; knowing also full well, that great books, especially in these days, grow burthensome, both to the pockets and minds of too many; and that there are not a few that desire, so it be at an easy rate, to be informed about this people, that have been so much every where spoken against: but blessed be the God and Father of our Lord Jesus Christ, it is upon no worse grounds than it was said of old time of the primitive Christians, as I hope will appear to every sober and considerate reader. Our business, after all the ill usage we have met with, being the realities of religion, an effectual change before our last and great change: that all may come to an inward, sensible, and experimental knowledge of God, through the convictions and opera-

tions of the light and spirit of Christ in themselves; the sufficient and blessed means given to all, that thereby all may come savingly to know the only true God, and Jesus Christ whom he hath sent to enlighten and redeem the world: which knowledge is indeed eternal life. And that thou, reader, mayst obtain it, is the earnest desire of him that is ever thine in so good a work.

WILLIAM PENN.



C O N T E N T S .

CHAP. I.

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CHAP. II.

Of the rise of this people, their fundamental principle, and doctrine, and practice, in twelve points resulting from it; their progress and sufferings: an expostulation with England thereupon.

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CHAP. VI.

Containing five several exhortations. First, general, reminding this people of their primitive integrity and simplicity. Secondly, in particular, to the ministry. Thirdly, to the young convinced. Fourthly, to the children of friends. Fifthly, to those that are yet strangers to this people and way, to whom this book, and that which it was preface to in its first edition, may come. All the several exhortations accommodated to their several states and conditions, that all may answer the end of God's glory and their own salvation.

THE
RISE AND PROGRESS
OF THE
PEOPLE CALLED QUAKERS.

CHAP. I.

Containing a brief account of divers dispensations of God in the world, to the time he was pleased to raise this despised people, called Quakers.

DIVERS have been the dispensations of God since the creation of the world, unto the sons of men ; but the great end of all of them, has been the renown of his own excellent name in the creation and restoration of man : man, the emblem of himself, as a God on earth, and the glory of all his works. The world began with innocency ; all was then good that the good God had made : and as he blessed the works of his hands, so their natures and harmony magnified him their Creator. Then the morning stars sang together for joy, and all parts of his work said Amen to his law. Not a jar in the whole frame ; but man in paradise, the beasts in the field, the fowl in the air, the fish in the sea, the lights in the heavens, the fruits of the earth ; yea, the air, the earth, the water, and fire, worshipped, praised, and exalted his power, wisdom, and goodness. O holy sabbath ! O holy day to the Lord !

But this happy state lasted not long ; for man, the crown and glory of the whole, being tempted to aspire above his place, unhappily yielded, against command and duty, as well as interest and felicity, and so fell below it ; lost the divine image, the wisdom, power, and purity he was made in ; by which, being no longer fit for paradise, he was expelled that garden of God, his proper dwelling and residence, and was driven out, as a poor vagabond, from the presence of the Lord, to wander in the earth, the habitation of beasts.

Yet God that made him had pity on him ; for he, seeing man was deceived, and that it was not of malice, or an original presumption in him, but through the subtilty of the serpent, who had first fallen from his own state, and by the mediation of the woman, man's own nature and companion, whom the serpent had first deluded, in his infinite goodness and wisdom provided a way to repair the breach, recover the loss, and restore fallen man again by a nobler and more excellent Adam, promised to be born of a woman ; that as by means of a woman the evil one had prevailed upon man, by a woman also he should come into the world, who would prevail against him, and bruise his head, and deliver man from his power : and which, in a signal manner, by the dispensation of the Son of God in the flesh, in the fulness of time was personally and fully accomplished by him, and in him, as man's Saviour and Redeemer.

But his power was not limited, in the manifestation of it to that time ; for both before and since his blessed manifestation in the flesh, he has been the light and life, the rock and strength of all that ever feared God ; was present with them in their temptations, followed them in their travels and afflictions, and supported

and carried them through and over the difficulties that have attended them in their earthly pilgrimage. By this, Abel's heart excelled Cain's, and Seth obtained the pre-eminence, and Enoch walked with God. It was this that strove with the old world, and which they rebelled against, and which sanctified and instructed Noah to salvation.

But the outward dispensation that followed the benighted state of man, after his fall, especially among the patriarchs, was generally that of angels; as the scriptures of the Old Testament do in many places express, as to Abraham, Jacob, &c. The next was that of the law by Moses, which was also delivered by angels, as the apostle tells us. This dispensation was much outward, and suited to a low and servile state; called therefore, by the apostle Paul, that of a school-master, which was to point out and prepare that people to look and long for the Messiah, who would deliver them from the servitude of a ceremonious and imperfect dispensation, by knowing the realities of those mysterious representations in themselves. In this time the law was written on stone, the temple built with hands, attended with an outward priesthood, and external rites and ceremonies, that were shadows of the good things that were to come, and were only to serve till the seed came, or the more excellent and general manifestation of Christ, to whom was the promise, and to all men only in him, in whom it was yea and amen, even life from death, immortality and eternal life.

This the prophets foresaw, and comforted the believing Jews in the certainty of it; which was the top of the Mosaical dispensation, which ended in John's ministry, the forerunner of the Messiah, as John's was finished in him, the fulness of all. And then God,

that at sundry times, and in divers manners, had spoken to the fathers by his servants the prophets, spoke to men by his Son Christ Jesus, who is heir of all things, being the gospel-day, which is the dispensation of sonship: bringing in thereby a nearer testament, and a better hope; even the beginning of the glory of the latter days, and of the restitution of all things; yea, the restoration of the kingdom unto Israel.

Now the spirit, that was more sparingly communicated in former dispensations, began to be poured forth upon all flesh, according to the prophet Joel; and the light that shined in darkness, or but dimly before, the most gracious God caused to shine out of darkness, and the day-star began to rise in the hearts of believers, giving unto them the knowledge of God in the face, or appearance, of his Son Christ Jesus.

Now the poor in spirit, the meek, the true mourners, the hungry and thirsty after righteousness, the peacemakers, the pure in heart, the merciful and persecuted, came more especially in remembrance before the Lord, and were sought out and blessed by Israel's true Shepherd. Old Jerusalem with her children grew out of date, and the new Jerusalem into request, the mother of the sons of the gospel-day. Wherefore, no more at old Jerusalem, nor at the mountain of Samaria, will God be worshipped above other places; for, behold, he is, by his own Son, declared and preached a Spirit, and that he will be known as such, and worshipped in the spirit and in the truth. He will now come nearer than of old time, and he will write his law in the heart, and put his fear and spirit in the inward parts, according to his promise. Then signs, types, and shadows flew away, the day having discovered their insufficiency in not reaching to the

inside of the cup, to the cleansing of the conscience; and all elementary services expired in and by him, that is the substance of all.

And to this great and blessed end of the dispensation of the Son of God, did the apostles testify, whom he had chosen and anointed by his spirit, to turn the Jews from their prejudice and superstition, and the Gentiles from their vanity and idolatry, to Christ's light and spirit that shined in them; that they might be quickened from the sins and trespasses in which they were dead, to serve the living God, in the newness of the spirit of life, and walk as children of the light, and of the day, even the day of holiness: for such put on Christ, the light of the world, and make no more provision for the flesh, to fulfil the lusts thereof. So that the light, spirit, and grace, that come by Christ, and appear in man, were that divine principle the apostles ministered from, and turned people's minds unto, and in which they gathered and built up the church of Christ in their day. For which cause they advise them not to quench the spirit, but to wait for the spirit, and speak by the spirit, and pray by the spirit, and walk in the spirit too, as that which approved them the truly begotten children of God, born not of flesh and blood, or of the will of man, but of the will of God; by doing his will, and denying their own; by drinking of Christ's cup, and being baptized with his baptism of self-denial; the way and path that all the heirs of life have ever trod to blessedness.

But alas! even in the apostles' days, those bright stars of the first magnitude of the gospel light, some clouds, foretelling an eclipse of this primitive glory, began to appear; and several of them gave early caution of it to the Christians of their time, that even

then there was, and yet would be more and more, a falling away from the power of godliness, and the purity of that spiritual dispensation, by such as sought to make a fair show in the flesh, but with whom the offence of the cross ceased. Yet with this comfortable conclusion, that they saw beyond it a more glorious time than ever to the true church. Their sight was true; and what they foretold to the churches, gathered by them in the name and power of Jesus, came to pass: for Christians degenerated apace into outsides, as days, and meats, and divers other ceremonies. And, which was worse, they fell into strife and contention about them; separating one from another, then envying, and, as they had power, persecuting one another, to the shame and scandal of their common Christianity, and grievous stumbling and offence of the heathen; among whom the Lord had so long and so marvelously preserved them. And having got at last the worldly power into their hands, by kings and emperors embracing the Christian profession, they changed, what they could, the kingdom of Christ, which is not of this world, into a worldly kingdom; or, at least, styled the worldly kingdom that was in their hands, the kingdom of Christ, and so they became worldly and not true Christians. Then human inventions and novelties, both in doctrine and worship, crowded fast into the church; a door opened thereunto, by the grossness and carnality that appeared then among the generality of Christians, who had long since left the guidance of God's meek and heavenly spirit, and given themselves up to superstition, will-worship, and voluntary humility. And as superstition is blind, so it is heady and furious, for all must stoop to its blind and boundless zeal, or perish by it: in the name of the

spirit, persecuting the very appearance of the spirit of God in others, and opposing that in others, which they resisted in themselves, viz. the light, grace, and spirit of the Lord Jesus Christ ; but always under the notion of innovation, heresy, schism, or some such plausible name ; though Christianity allows of no name, or pretence whatever, for persecuting of any man for matters of mere religion, being in its very nature meek, gentle, and forbearing ; and consists of faith, hope, and charity, which no persecutor can have, whilst he remains a persecutor ; in that a man cannot believe well, or hope well, or have a charitable or tender regard to another, whilst he would violate his mind, or persecute his body, for matters of faith or worship towards his God.

Thus the false church sprang up, and mounted the chair ; but, though she lost her nature, she would needs keep her good name of the Lamb's bride, the true church, and mother of the faithful : constraining all to receive her mark, either in their forehead, or right-hand ; that is, publicly, or privately. But, in deed and in truth, she was mystery Babylon, the mother of harlots, mother of those that, with all their show and outside of religion, were adulterated and gone from the spirit, nature, and life of Christ, and grown vain, worldly, ambitious, covetous, cruel, &c. which are the fruits of the flesh, and not of the spirit.

Now it was, that the true church fled into the wilderness, that is, from superstition and violence, to a retired, solitary, and lonely state : hidden, and as it were, out of sight of men, though not out of the world. Which shows, that her wonted visibility was not essential to the being of a true church in the judgment of the Holy Ghost ; she being as true a church in the wilderness, though not as visible and lustrous, as when

she was in her former splendor of profession. In this state many attempts she made to return, but the waters were yet too high, and her way blocked up; and many of her excellent children, in several nations and centuries, fell by the cruelty of superstition, because they would not fall from their faithfulness to the truth.

The last age did set some steps towards it, both as to doctrine, worship, and practice. But practice quickly failed: for wickedness flowed, in a little time, as well among the professors of the reformation, as those they reformed from; so that by the fruits of conversation they were not to be distinguished. And the children of the reformers, if not the reformers themselves, betook themselves, very early, to earthly policy and power, to uphold and carry on their reformation that had been begun with spiritual weapons; which I have often thought has been one of the greatest reasons the reformation made no better progress, as to the life and soul of religion. For whilst the reformers were lowly and spiritually minded, and trusted in God, and looked to him, and lived in his fear, and consulted not with flesh and blood, nor sought deliverance in their own way, there were daily added to the church such as, one might reasonably say, should be saved: for they were not so careful to be safe from persecution, as to be faithful and inoffensive under it: being more concerned to spread the truth by their faith and patience in tribulation, than to get the worldly power out of their hands that inflicted those sufferings upon them: and it will be well if the Lord suffer them not to fall, by the very same way they took to stand.

In doctrine they were in some things short; in other things, to avoid one extreme, they ran into

another: and for worship, there was, for the generality, more of man in it than of God. They owned the spirit, inspiration, and revelation, indeed, and grounded their separation and reformation upon the sense and understanding they received from it, in the reading of the scriptures of truth. And this was their plea; the scripture is the text, the spirit the interpreter, and that to every one for himself. But yet there was too much of human invention, tradition, and art, that remained both in praying and preaching; and of worldly authority, and worldly greatness in their ministers; especially in this kingdom, Sweden, Denmark, and some parts of Germany. God was therefore pleased in England to shift us from vessel to vessel; and the next remove humbled the ministry, so that they were more strict in preaching, devout in praying, and zealous for keeping the Lord's day, and catechising of children and servants, and repeating at home in their families what they had heard in public. But even as these grew into power, they were not only for whipping some out, but others into the temple: and they appeared rigid in their spirits, rather than severe in their lives, and more for a party than for piety: which brought forth another people, that were yet more retired and select.

They would not communicate at large, or in common with others; but formed churches among themselves of such as could give some account of their conversion, at least of very promising experiences of the work of God's grace upon their hearts, and under mutual agreements and covenants of fellowship, they kept together. These people were somewhat of a softer temper, and seemed to recommend religion by the charms of its love, mercy, and goodness, rather than by the

terrors of its judgments and punishments ; by which the former party would have awed people into religion.

They also allowed greater liberty to prophesy than those before them ; for they admitted any member to speak or pray, as well as their pastor, whom they always chose, and not the civil magistrate. If such found anything pressing upon them to either duty, even without the distinction of clergy or laity, persons of any trade had their liberty, be it never so low and mechanical. But alas ! even these people suffered great loss : for tasting of worldly empire, and the favour of princes, and the gain that ensued, they degenerated but too much. For though they had cried down national churches and ministry, and maintenance too, some of them, when it was their own turn to be tried, fell under the weight of worldly honour and advantage, got into profitable parsonages too much, and outlived and contradicted their own principles ; and, which was yet worse, turned, some of them, absolute persecutors of other men for God's sake, that but so lately came themselves out of the furnace ; which drove many a step further, and that was into the water : another baptism, as believing they were not scripturally baptized : and hoping to find that presence and power of God, in submitting to this watery ordinance, which they desired and wanted.

These people also made profession of neglecting, if not renouncing and censuring not only the necessity, but use, of all human learning, as to the ministry ; and all other qualifications to it, besides the helps and gifts of the spirit of God, and those natural and common to men. And for a time they seemed, like John of old, a burning and a shining light to other societies.

They were very diligent, plain, and serious ; strong

in scripture, and bold in profession; bearing much reproach and contradiction. But that which others fell by, proved their snare. For worldly power spoiled them too; who had enough of it to try them what they would do if they had more: and they rested also too much upon their watery dispensation, instead of passing on more fully to that of the fire and Holy Ghost, which was his baptism, who came with a fan in his hand, that he might thoroughly, and not in part only, purge his floor, and take away the dross and the tin of his people, and make a man finer than gold. Withal, they grew high, rough, and self-righteous; opposing further attainment; too much forgetting the day of their infancy and littleness, which gave them something of a real beauty; insomuch that many left them, and all visible churches and societies, and wandered up and down as sheep without a shepherd, and as doves without their mates; seeking their beloved, but could not find him, as their souls desired to know him, whom their souls loved above their chiefest joy.

These people were called Seekers by some, and the Family of Love by others; because, as they came to the knowledge of one another, they sometimes met together, not formally to pray or preach at appointed times or places, in their own wills, as in times past they were accustomed to do, but waited together in silence; and as anything rose in any one of their minds, that they thought savoured of a divine spring, they sometimes spoke. But so it was, that some of them not keeping in humility, and in the fear of God, after the abundance of revelation, were exalted above measure; and for want of staying their minds in an humble dependance upon him that opened their understandings, to see great things in his law, they ran out in their

own imaginations, and mixing them with those divine openings, brought forth a monstrous birth, to the scandal of those that feared God, and waited daily in the temple not made with hands, for the consolation of Israel; the Jew inward, and circumcision in spirit.

This people obtained the name of Ranters, from their extravagant discourses and practices. For they interpreted Christ's fulfilling of the law for us, to be a discharging of us from any obligation and duty the law required of us, instead of the condemnation of the law for sins past, upon faith and repentance: and that now it was no sin to do that which before it was a sin to commit; the slavish fear of the law being taken off by Christ, and all things good that man did, if he did but do them with the mind and persuasion that it was so. Insomuch that divers fell into gross and enormous practices; pretending in excuse thereof, that they could, without evil, commit the same act which was sin in another to do: thereby distinguishing between the action and the evil of it, by the direction of the mind, and intention in the doing of it. Which was to make sin super-abound by the aboundings of grace, and to turn from the grace of God into wantonness; a securer way of sinning than before: as if Christ came not to save us from our sins, but in our sins; not to take away sin, but that we might sin more freely at his cost, and with less danger to ourselves. I say, this ensnared divers, and brought them to an utter and lamentable loss as to their eternal state; and they grew very troublesome to the better sort of people, and furnished the looser with an occasion to profane.

CHAP. II.

Of the rise of this People, their fundamental principle, and doctrine, and practice, in twelve points resulting from it : their progress and sufferings : an expostulation with England thereupon.

IT was about that very time, as you may see in George Fox's annals, that the eternal, wise, and good God, was pleased, in his infinite love, to honour and visit this benighted and bewildered nation, with his glorious day-spring from on high ; yea, with a more sure and certain sound of the word of light and life, through the testimony of a chosen vessel, to an effectual and blessed purpose, can many thousands say, glory be to the name of the Lord for ever !

For as it reached the conscience, and broke the heart, and brought many to a sense and search, so that which people had been vainly seeking without, with much pains and cost, they, by this ministry, found within, where it was they wanted what they sought for, viz. the right way to peace with God. For they were directed to the light of Jesus Christ within them, as the seed and leaven of the kingdom of God ; near all, because in all, and God's talent to all : a faithful and true witness, and just monitor in every bosom.

The gift and grace of God to life and salvation, that appears to all, though few regard it. This the traditional Christian, conceited of himself, and strong in his own will and righteousness, overcome with blind zeal and passion, either despised as a low and common thing, or opposed as a novelty, under many hard names and opprobrious terms; denying, in his ignorant and angry mind, any fresh manifestations of God's power and spirit in man, in these days, though never more needed to make true Christians. Not unlike those Jews of old, that rejected the Son of God, at the very same time that they blindly professed to wait for the Messiah to come; because, alas! he appeared not among them according to their carnal mind and expectation.

This brought forth many abusive books, which filled the greater sort with envy, and lesser with rage; and made the way and progress of this blessed testimony strait and narrow, indeed, to those that received it. However, God owned his own work, and this testimony did effectually reach, gather, comfort, and establish the weary and heavy-laden, the hungry and thirsty, the poor and needy, the mournful and sick of many maladies, that had spent all upon physicians of no value, and waited for relief from heaven, help only from above; seeing, upon a serious trial of all things, nothing else would do but Christ himself; the light of his countenance, a touch of his garment, and help from his hand, who cured the poor woman's issue raised the centurion's servant, the widow's son, the ruler's daughter, and Peter's mother: and like her they no sooner felt his power and efficacy upon their souls, but they gave up to obey him in a testimony to his power: and that with resigned wills and faithful

hearts, through all mockings, contradictions, confiscations, beatings, prisons, and many other jeopardies that attended them for his blessed name's sake.

And, truly, they were very many, and very great ; so that in all human probability they must have been swallowed up quick of the proud and boisterous waves that swelled and beat against them, but that the God of all their tender mercies was with them in his glorious authority ; so that the hills often fled, and the mountains melted before the power that filled them ; working mightily for them, as well as in them ; one ever following the other. By which they saw plainly, to their exceeding great confirmation and comfort, that all things were possible with him with whom they had to do. And that the more that which God required seemed to cross man's wisdom, and expose them to man's wrath, the more God appeared to help and carry them through all to his glory.

Insomuch, that if ever any people could say in truth, Thou art our sun and our shield, our rock and sanctuary ; and by thee we have leaped over a wall, and by thee we have run through a troop, and by thee we have put the armies of the aliens to flight ; these people had a right to say it. And as God had delivered their souls of the wearisome burdens of sin and vanity, and enriched their poverty of spirit, and satisfied their great hunger and thirst after eternal righteousness, and filled them with the good things of his own house, and made them stewards of his manifold gifts ; so they went forth to all quarters of these nations, to declare to the inhabitants thereof, what God had done for them ; what they had found, and where and how they had found it, viz.—The way to peace with God : inviting all to come and see, and

taste for themselves, the truth of what they declared unto them.

And as their testimony was to the principle of God in man, the precious pearl and leaven of the kingdom, as the only blessed means appointed of God to quicken, convince, and sanctify man; so they opened to them what it was in itself, and what it was given to them for; how they might know it from their own spirit, and that of the subtle appearance of the evil one: and what it would do for all those whose minds should be turned off from the vanity of the world, and its lifeless ways and teachers, and adhere to his blessed light in themselves, which discovers and condemns sin in all its appearances, and shows how to overcome it, if minded and obeyed in its holy manifestations and convictions: giving power to such, to avoid and resist those things that do not please God, and to grow strong in love, faith, and good works. That so man, whom sin hath made as a wilderness, over-run with briers and thorns, might become as the garden of God, cultivated by his divine power, and replenished with the most virtuous and beautiful plants of God's own right-hand planting, to his eternal praise.

But these experimental preachers of glad tidings of God's truth and kingdom could not run when they list, or pray or preach when they pleased, but as Christ their Redeemer prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings, and spoke as that gave them utterance; and which was as those having authority, and not like the dry, and formal Pharisees. And so it plainly appeared to the serious-minded, whose spiritual eye the Lord Jesus had in any measure opened: so that to one was given the word of exhort-

ation, to another the word of reproof, to another the word of consolation, and all by the same Spirit, and in the good order thereof, to the convincing and edifying of many.

And, truly, they waxed strong and bold through faithfulness ; and by the power and Spirit of the Lord Jesus became very fruitful ; thousands, in a short time, being turned to the truth in the inward parts, through their testimony in ministry and sufferings : insomuch as, in most counties, and many of the considerable towns of England, meetings were settled ; and daily there were added such as should be saved. For they were diligent to plant and to water, and the Lord blessed their labours with an exceeding great increase ; notwithstanding all the opposition made to their blessed progress, by false rumours, calumnies, and bitter persecutions ; not only from the powers of the earth, but from every one that listed to injure and abuse them : so that they seemed, indeed, to be as poor sheep appointed to the slaughter, and as a people killed all the day long.

It were fitter for a volume than a preface, but so much as to repeat the contents of their cruel sufferings ; from professors as well as from profane, and from magistrates as well as the rabble : that it may be said of this abused and despised people, they went forth weeping, and sowed in tears, bearing testimony to the precious seed, even the seed of the kingdom, which stands not in words, the finest, the highest that man's wit can use ; but in power, the power of Christ Jesus, to whom God the Father hath given all power in heaven and in earth, that he might rule angels above, and men below. Who empowered them, as their work witnesseth, by the many that were turned through

their ministry, from darkness to light, and out of the broad into the narrow way of life and peace : bringing people to a weighty, serious, and God-like conversation ; the practice of that doctrine which they taught.

And as without this secret divine power, there is no quickening and regenerating of dead souls, so the want of this generating and begetting power and life, is the cause of the little fruit that the many ministries, that have been and are in the world, bring forth. O that both ministers and people were sensible of this ! My soul is often troubled for them, and sorrow and mourning compass me about for their sakes. O that they were wise ! O that they would consider, and lay to heart the things that truly and substantially make for their lasting peace !

Two things are to be considered ; the doctrine they taught, and the example they led among all people. I have already touched upon their fundamental principle, which is as the corner-stone of their fabric : and, indeed, to speak eminently and properly, their characteristic, or main distinguishing point or principle, viz. the light of Christ within, as God's gift for man's salvation. This, I say, is as the root of the goodly tree of doctrines that grew and branched out from it, which I shall now mention in their natural and experimental order.

First, repentance from dead works to serve the living God. Which comprehends three operations. First, a sight of sin. Secondly, a sense and godly sorrow for sin. Thirdly, an amendment for the time to come. This was the repentance they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight ; and of sight came sense and sorrow ; and of sense and sorrow came amendment of life. Which doctrine of repentance

leads to justification ; that is, forgiveness of the sins that are past, through Christ the alone propitiation, and the sanctification or purgation, of the soul from the defiling nature and habits of sin present, by the Spirit of Christ in the soul ; which is justification in the complete sense of that word : comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus ; and the creature's being made inwardly just, through the cleansing and sanctifying power and Spirit of Christ revealed in the soul ; which is commonly called sanctification. But none can come to know Christ to be their sacrifice, that reject him as their sanctifier : the end of his coming being to save his people from the nature and defilement, as well as guilt of sin ; and, therefore, those that resist his light and Spirit, make his coming and offering of none effect to them.

From hence sprang a second doctrine they were led to declare, as the mark of the prize of the high calling to all true Christians, viz. Perfection from sin, according to the scriptures of truth ; which testify it to be the end of Christ's coming, and the nature of his kingdom, and for which his Spirit was and is given, viz. to be perfect as our Heavenly Father is perfect, and holy, because God is holy. And this the apostles laboured for, that the Christians should be sanctified throughout in body, soul, and spirit ; but they never held a perfection in wisdom and glory in this life, or from natural infirmities, or death, as some have, with a weak or ill mind, imagined and insinuated against them.

This they called a redeemed state, regeneration, or the new birth : teaching everywhere, according to their foundation, that unless this work was known, there was no inheriting of the kingdom of God.

Thirdly, this leads to an acknowledgment of eternal rewards and punishments, as they have good reason; for else, of all people, certainly they must be most miserable, who, for above forty years, have been exceeding great sufferers for their profession; and, in some cases, treated worse than the worst of men; yea, as the refuse and off-scouring of all things.

This was the purport of their doctrine and ministry; which for the most part, is what other professors of Christianity pretend to hold in words and forms, but not in the power of godliness; which, generally speaking, has been long lost by men's departing from that principle and seed of life that is in man, and which man has not regarded, but lost the sense of; and in and by which he can only be quickened in his mind to serve the living God in newness of life. For as the life of religion was lost, and the generality lived and worshipped God after their own wills, and not after the will of God, nor the mind of Christ, which stood in the works and fruits of the Holy Spirit; so that which these pressed, was not notion, but experience; not formality, but godliness; as being sensible in themselves, through the work of God's righteous judgments, that without holiness no man shall ever see the Lord with comfort.

Besides these general doctrines, as the larger branches, there sprang forth several particular doctrines, that did exemplify and farther explain the truth and efficacy of the general doctrine before observed, in their lives and examples. As,

I. Communion and loving one another. This is a noted mark in the mouths of all sorts of people concerning them: they will meet, they will help and stick one to another: whence it is common to hear some

say, "Look how the Quakers love and take care of one another." Others, less moderate, will say, "The Quakers love none but themselves:" and if loving one another, and having an intimate communion in religion, and constant care to meet to worship God, and help one another, be any mark of primitive Christianity, they had it, blessed be the Lord, in an ample manner.

II. To love enemies. This they both taught and practised. For they did not only refuse to be revenged for injuries done them, and condemned it as of an unchristian spirit; but they did freely forgive, yea, help and relieve those that had been cruel to them, when it was in their power to have been even with them: of which many and singular instances might be given: endeavouring, through faith and patience, to overcome all injustice and oppression; and preaching this doctrine as Christian, for others to follow.

III. Another was, the sufficiency of truth-speaking, according to Christ's own form of sound words, of yea, yea, and nay, nay, among Christians, without swearing, both from Christ's express prohibition to swear at all; (Mat. v.) and for that, they being under the tie and bond of truth in themselves, there was no necessity for an oath; and it would be a reproach to their Christian veracity to assure their truth by such an extraordinary way of speaking; simple and uncompounded answers, as yea and nay, without asseveration, attestation, or supernatural vouchers, being most suitable to evangelical righteousness. But offering, at the same time, to be punished to the full for false-speaking, as others for perjury, if ever guilty of it: and hereby they exclude with all true, all false and profane swearing; for which the land did and doth mourn, and the great God was, and is, not a little offended with it.

IV. Not fighting, but suffering, is another testimony peculiar to this people: they affirm that Christianity teacheth people to beat their swords into plough-shares, and their spears into pruning-hooks, and to learn war no more; that so the wolf may lie down with the lamb, and the lion with the calf, and nothing that destroys be entertained in the hearts of people: exhorting them to employ their zeal against sin, and turn their anger against Satan, and no longer war one against another; because all wars and fightings come of men's own hearts' lusts, according to the apostle James, and not of the meek Spirit of Christ Jesus, who is captain of another warfare, and which is carried on with other weapons. Thus, as truth-speaking succeeded swearing, so faith and patience succeeded fighting, in the doctrine and practice of this people. Nor ought they for this to be obnoxious to civil government, since, if they cannot fight for it, neither can they fight against it; which is no mean security to any state. Nor is it reasonable, that people should be blamed for not doing more for others than they can do for themselves. And, Christianity set aside, if the costs and fruits of war were well considered, peace, with all its inconveniences, is generally preferable. But though they were not for fighting, they were for submitting to government, and that, not only for fear, but for conscience-sake, where government doth not interfere with conscience; believing it to be an ordinance of God, and where it is justly administered, a great benefit to mankind. Though it has been their lot, through blind zeal in some, and interest in others, to have felt the strokes of it with greater weight and rigour than any other persuasion in this age; whilst they of all others, religion set aside, have given the civil magistrate

the least occasion of trouble in the discharge of his office.

V. Another part of the character of this people was, and is, they refuse to pay tithes or maintenance to a national ministry; and that for two reasons: the one is, they believe all compelled maintenance, even to gospel-ministers, to be unlawful, because expressly contrary to Christ's command, who said, "Freely you have received, freely give:" at least, that the maintenance of gospel-ministers should be free, and not forced. The other reason of their refusal is, because those ministers are not gospel ones, in that the Holy Ghost is not their foundation, but human arts and parts. So that it is not matter of humour or sullenness, but pure conscience towards God, that they cannot help to support national ministries where they dwell, which are but too much and too visibly become ways of worldly advantage and preferment.

VI. Not to respect persons, was, and is, another of their doctrines and practices, for which they were often buffeted and abused. They affirmed it to be sinful to give flattering titles, or to use vain gestures and compliments of respect. Though to virtue and authority they ever made a deference; but after their plain and homely manner, yet sincere and substantial way: well remembering the examples of Mordecai and Elihu; but more especially the command of their Lord and Master Jesus Christ, who forbade his followers to call men Rabbi, which implies Lord or Master; also the fashionable greetings and salutations of those times; that so self-love and honour, to which the proud mind of man is incident, in his fallen state, might not be indulged, but rebuked. And though this rendered their conversation disagreeable, yet they that will remember

what Christ said to the Jews, "How can you believe which receive honour one of another?" will abate of their resentment, if his doctrine has any credit with them.

VII. They also used the plain language of Thee and Thou, to a single person, whatever was his degree among men. And, indeed, the wisdom of God was much seen in bringing forth this people in so plain an appearance. For it was a close and distinguishing test upon the spirits of those they came among; showing their insides, and what predominated, notwithstanding their high and great profession of religion. This among the rest sounded harsh to many of them, and they took it ill, forgetting the language they use to God in their own prayers, and the common style of the scriptures, and that it is an absolute and essential propriety of speech. And what good, alas! had their religion done them, who were so sensibly touched with indignation for the use of this plain, honest, and true speech?

VIII. They recommended silence by their example, having very few words upon all occasions. They were at a word in dealing: nor could their customers, with many words, tempt them from it, having more regard to truth than custom, to example than gain. They sought solitude: but when in company, they would neither use, nor willingly hear unnecessary or unlawful discourses: whereby they preserved their minds pure and undisturbed from unprofitable thoughts, and diversions. Nor could they humour the custom of Good Night, Good Morrow, God Speed; for they knew the night was good, and the day was good, without wishing of either; and that in the other expression, the holy name of God was too lightly and unthankfully used, and therefore taken in vain. Besides,

they were words and wishes of course, and are usually as little meant, as are love and service in the custom of cap and knee ; and superfluity in those, as well as in other things, was burthensome to them ; and therefore, they did not only decline to use them, but found themselves often pressed to reprove the practice.

IX. For the same reason they forbore drinking to people, or pledging of them, as the manner of the world is : a practice that is not only unnecessary, but they thought evil in the tendencies of it, being a provocation to drink more than did people good, as well as that it was in itself vain and heathenish.

X. Their way of marriage is peculiar to them ; and shows a distinguishing care above other societies professing Christianity. They say, that marriage is an ordinance of God, and that God only can rightly join man and woman in marriage. Therefore, they use neither priest nor magistrate ; but the man and woman concerned take each other as husband and wife, in the presence of divers credible witnesses, promising to each other, with God's assistance, to be loving and faithful in that relation, till death shall separate them. But antecedent to this, they first present themselves to the monthly meeting for the affairs of the church where they reside ; there declaring their intentions to take one another as husband and wife, if the said meeting have nothing material to object against it. They are constantly asked the necessary questions,* as in case of parents or guardians, if they have acquainted them with their intention, and have their consent, &c. The method of the meeting is, to take

* Instead of being asked those questions, the present practice is to produce the needful certificates of consent.

a minute thereof, and to appoint proper persons to inquire of their conversation and clearness from all others, and whether they have discharged their duty to their parents or guardians; and to make report thereof to the next monthly meeting, where the same parties are desired to give their attendance.† In case it appears they have proceeded orderly, the meeting passes their proposal, and so records it in their meeting book. And in case the woman be a widow, and hath children, due care is there taken that provision also be made by her for the orphans, before the meeting pass the proposals of marriage: advising the parties concerned, to appoint a convenient time and place, and to give fitting notice to their relations, and such friends and neighbours, as they desire should be the witnesses of their marriage: where they take one another by the hand, and by name promise reciprocally, love and fidelity, after the manner before expressed. Of all which proceedings, a narrative in way of certificate is made, to which the said parties first set their hands, thereby confirming it as their act and deed; and then divers relations, spectators, and auditors, set their names as witnesses of what they said and signed. And this certificate is afterward registered in the record belonging to the meeting, where the marriage is solemnized. Which regular method has been, as it deserves, adjudged in courts of law a good marriage, where it has been by cross and ill people disputed and contested, for want of the accustomed formalities of priest and ring, &c.—ceremonies they have refused, not out of humour, but conscience reasonably grounded; inasmuch as no scripture ex-

† This second attendance is not now required.

ample tells us, that the priest had any other part, of old time, than that of a witness among the rest, before whom the Jews used to take one another: and, therefore, this people look upon it as an imposition, to advance the power and profits of the clergy: and for the use of the ring, it is enough to say, that it was a heathenish and vain custom, and never in practice among the people of God, Jews, or primitive Christians. The words of the usual form, as “with my body I thee worship,” &c. are hardly defensible. In short, they are more careful, exact, and regular, than any form now used; and it is free of the inconveniences, with which other methods are attended; their care and checks being so many, and such, as that no clandestine marriages can be performed among them.

XI. It may not be unfit to say something here of their births and burials, which make up so much of the pomp of too many called Christians. For births, the parents name their own children; which is usually some days after they are born, in the presence of the midwife, if she can be there, and those that were at the birth, who afterwards sign a certificate for that purpose prepared, of the birth and name of the child or children; which is recorded in a proper book, in the monthly-meeting to which the parents belong; avoiding the accustomed ceremonies and festivals.

XII. Their burials are performed with the same simplicity. If the body of the deceased be near any public meeting-place, it is usually carried thither, for the more convenient reception of those that accompany it to the burying-ground. And it so falls out sometimes, that while the meeting is gathering for the burial,* some or other has a word of exhortation, for

* This hardly describes the present practice. It is not *during* the

the sake of the people there met together. After which the body is borne away by young men, or else those that are of their neighbourhood, or those that were most of the intimacy of the deceased party: the corpse being in a plain coffin, without any covering or furniture upon it. At the ground they pause some time before they put the body into its grave, that if any there should have anything upon them to exhort the people, they may not be disappointed; and that the relations may the more retiredly and solemnly take the last leave of the body of their departed kindred, and the spectators have a sense of mortality, by the occasion then given them, to reflect upon their own latter end. Otherwise, they have no set rites or ceremonies on those occasions. Neither do the kindred of the deceased ever wear mourning;* they looking upon it as a worldly ceremony and piece of pomp; and that what mourning is fit for a Christian to have, at the departure of a beloved relation or friend, should be worn in the mind, which is only sensible of the loss: and the love they had to them, and remembrance of them, to be outwardly expressed by a respect to their advice, and care of those they have left behind them, and their love of that they loved. Which conduct of theirs, though unmodish or unfashionable, leaves nothing of the substance of things neglected or undone; and as

gathering only, if at all, that exhortation takes place. If the corpse be conveyed to a meeting-house, the meeting is held like any other; and what is here called 'Exhortation,' takes place or not, as any minister present believes him or herself influenced. The usage at the burial ground is still as here described. Interments often take place without any previous meeting.

* The collective sense and judgment of the church, herein, remains the same, as is manifest by the frequent advices given forth from their yearly and other meetings.

they aim at no more, so that simplicity of life is what they observe with great satisfaction; though it sometimes happens not to be without the mockeries of the vain world they live in.

These things gave them a rough and disagreeable appearance with the generality; who thought them turners of the world upside down, as, indeed, in some sense they were: but in no other than that wherein Paul was so charged, viz. To bring things back into their primitive and right order again. For these and such like practices of theirs were not the result of humour, or for civil distinction, as some have fancied; but a fruit of inward sense, which God through his holy fear, had begotten in them. They did not consider how to contradict the world, or distinguish themselves as a party from others; it being none of their business, as it was not their interest; no, it was not the result of consultation, or a framed design, by which to declare or recommend schism or novelty. But God having given them a sight of themselves, they saw the whole world in the same glass of truth; and sensibly discerned the affections and passions of men, and the rise and tendency of things; what it was that gratified the lust of the flesh, the lust of the eye, and the pride of life, which are not of the Father, but of the world. And from thence sprang, in the night of darkness and apostacy, which hath been over people through their degeneration from the light and Spirit of God, these and many other vain customs, which are seen, by the heavenly day of Christ that dawns in the soul, to be either wrong in their original, or, by time and abuse, hurtful in their practice. And though these things seemed trivial to some, and rendered these people stingy and conceited in such persons' opinion; there

was and is more in them, than they were, or are, aware of.

It was not very easy to our primitive friends to make themselves sights and spectacles, and the scorn and derision of the world; which they easily foresaw must be the consequence of so unfashionable a conversation in it: but here was the wisdom of God seen in the foolishness of these things; first, that they discovered the satisfaction and concern that people had in and for the fashions of this world, notwithstanding their high pretences to another: in that any disappointment about them came so very near them, as that the greatest honesty, virtue, wisdom, and ability, were unwelcome without them. Secondly, it seasonably and profitably divided conversation; for this making their society uneasy to their relations and acquaintance, it gave them the opportunity of more retirement and solitude; wherein they met with better company, even the Lord God their Redeemer; and grew strong in his love, power, and wisdom; and were thereby better qualified for his service. And the success abundantly showed it, blessed be the name of the Lord.

And though they were not great and learned in the esteem of this world, (for then they had not wanted followers upon their own credit and authority,) yet they were generally of the most sober of the several persuasions they were in, and of the most repute for religion; and many of them of good capacity, substance, and account among men.

And also some among them wanted not for parts, learning, or estate; though then as of old, not many wise, or noble, &c. were called; or, at least, received the heavenly call, because of the cross that attended

the profession of it in sincerity. But neither do parts or learning make men the better Christians, though the better orators and disputants; and it is the ignorance of people about the divine gift, that causes that vulgar and mischievous mistake. Theory and practice, speculation and enjoyment, words and life, are two things. O! it is the penitent, the reformed, the lowly, the watchful, the self-denying, and holy soul, that is the Christian! And that frame is the fruit and work of the Spirit, which is the life of Jesus; whose life, though hid in the fulness of it in God the Father, is shed abroad in the hearts of them that truly believe, according to their capacity. O that people did but know this to cleanse them, to circumcise them, to quicken them, and to make them new creatures indeed! recreated, or regenerated, after Christ Jesus unto good works; that they might live to God, and not to themselves; and offer up living prayers and living praises to the living God, through his own living Spirit, in which he is only to be worshipped in this gospel day.

O that they that read me could but feel me! for my heart is affected with this merciful visitation of the Father of lights and spirits to this poor nation, and the whole world through the same testimony. Why should the inhabitants thereof reject it? Why should they lose the blessed benefit of it? Why should they not turn to the Lord with all their hearts, and say from the heart, Speak Lord, for now thy poor servants hear: O that thy will may be done, thy great, thy good, and holy will, in earth as it is in heaven! do it in us, do it upon us, do what thou wilt with us; for we are thine, and desire to glorify thee our Creator, both for that, and because thou art our Redeemer; for thou art redeeming us from the earth, from the

vanities and pollutions of it, to be a peculiar people unto thee. O! this were a brave day for England, if so she could say in truth! but alas, the case is otherwise! for which some of thine inhabitants, O land of my nativity! have mourned over thee with bitter wailing and lamentation. Their heads have been, indeed, as waters, and their eyes as fountains of tears, because of thy transgression and stiffneckedness; because thou wilt not hear, and fear, and return to the Rock, even thy Rock, O England! from whence thou art hewn. But be thou warned, O land of great profession, to receive him into thy heart. Behold, at that door it is he hath stood so long knocking; but thou wilt yet have none of him. O! be thou awakened! lest Jerusalem's judgments do swiftly overtake thee, because of Jerusalem's sins that abound in thee. For she abounded in formality, but made void the weighty things of God's law, as thou daily dost.

She withstood the Son of God in the flesh, and thou resistest the Son of God in the Spirit. He would have gathered her, as a hen gathereth her chickens under her wings, and she would not; so would he have gathered thee out of thy lifeless profession, and have brought thee to inherit substance; to have known his power and kingdom: for which he often knocked within, by his grace and Spirit; and without, by his servants and witnesses: but, on the contrary, as Jerusalem of old persecuted the manifestation of the Son of God in the flesh, and crucified him, and whipped and imprisoned his servants; so hast thou, O land! crucified to thyself afresh the Lord of life and glory, and done despite to his Spirit of grace; slighting the fatherly visitation, and persecuting the blessed dispensers of it by thy laws and magistrates: though they

have early and late pleaded with thee in the power and Spirit of the Lord ; in love and meekness, that thou mightest know the Lord, and serve him, and become the glory of all lands.

But thou hast evilly entreated and requited them, thou hast set at nought all their counsel, and wouldst have none of their reproof, as thou shouldst have had. Their appearance was too straight, and their qualifications were too mean for thee to receive them ; like the Jews of old, that cried, Is not this the Carpenter's Son, and are not his brethren among us ; which of the scribes, of the learned (the orthodox) believe in him ? Propheying their fall in a year or two, and making and executing of severe laws to bring it to pass : endeavouring to terrify them out of their holy way, or destroy them for abiding faithful to it. But thou hast seen how many governments that rose against them, and determined their downfall, have been overturned and extinguished, and that they are still preserved, and become a great and a considerable people, among the middle sort of thy numerous inhabitants. And notwithstanding the many difficulties without and within, which they have laboured under, since the Lord God eternal first gathered them, they are an increasing people ; the Lord still adding unto them, in divers parts, such as shall be saved, if they persevere to the end. And to thee, O England ! were they, and are they lifted up as a standard, and as a city set upon a hill, and to the nations round about thee, that in their light thou mayst come to see light, even in Christ Jesus the light of the world, and, therefore, thy light and life too, if thou wouldst but turn from thy many evil ways, and receive and obey it. " For in the light of the Lamb must the nations

of them that are saved walk," as the scripture testifies.

Remember, O nation of great profession ! how the Lord has waited upon thee since the dawning reformation, and the many mercies and judgments by which he has pleaded with thee ; and awake and arise out of thy deep sleep, and yet hear his word in thy heart, that thou mayst live.

Let not this thy day of visitation pass over thy head, nor neglect thou so great salvation as is this which is come to thy house, O England ! for why shouldst thou die ? O land that God desires to bless, be assured it is he that has been in the midst of this people, in the midst of thee, and not a delusion, as thy mistaken teachers have made thee believe. And this thou shalt find by their marks and fruits, if thou wilt consider them in the spirit of moderation.

CHAP. III.

Of the Qualifications of their Ministry. Eleven marks that it is Christian.

I. **THEY** were changed men themselves, before they went about to change others. Their hearts were rent, as well as their garments ; and they knew the power and work of God upon them. And this was seen by the great alteration it made, and their stricter course of life, and more godly conversation that immediately followed upon it.

II. They went not forth, or preached, in their own time or will, but in the will of God ; and spoke not their own studied matters, but as they were opened and moved of his Spirit, with which they were well acquainted in their own conversion : which cannot be expressed to carnal men, so as to give them any intelligible account ; for to such it is, as Christ said, like the blowing of the wind, which no man knows whence it cometh, or whither it goeth. Yet this proof and seal went along with their ministry, that many were turned from their lifeless professions, and the evil of their ways, to an inward and experimental knowledge of God, and a holy life, as thousands can witness. And as they freely received what they had to say from the Lord, so they freely administered it to others.

III. The bent and stress of their ministry was conversion to God; regeneration and holiness. Not schemes of doctrines and verbal creeds, or new forms of worship: but a leaving off in religion the superfluous, and reducing the ceremonious and formal part, and pressing earnestly the substantial, the necessary and profitable part to the soul; as all, upon a serious reflection, must and do acknowledge.

IV. They directed people to a principle in themselves, though not of themselves, by which all that they asserted, preached, and exhorted others to, might be wrought in them, and known to them, through experience, to be true; which is a high and distinguishing mark of the truth of their ministry, both that they knew what they said, and were not afraid of coming to the test. For as they were bold from certainty, so they required conformity upon no human authority, but upon conviction, and the conviction of this principle, which they asserted was in them that they preached unto: and unto that they directed them, that they might examine and prove the reality of those things which they had affirmed of it, as to its manifestation and work in man. And this is more than the many ministers in the world pretended to. They declare of religion, say many things true, in words, of God, Christ, and the Spirit; of holiness and heaven; that all men should repent and amend their lives, or they will go to hell, &c. But which of them all pretend to speak of their own knowledge and experience; or ever directed to a divine principle, or agent, placed of God in man, to help him; and how to know it, and wait to feel its power to work that good and acceptable will of God in them?

Some of them, indeed, have spoken of the spirit, and

the operations of it to sanctification, and performance of worship to God ; but where and how to find it, and wait in it, to perform our duty to God, was yet as a mystery to be declared by this farther degree of reformation. So that this people did not only in words, more than equally press repentance, conversion, and holiness, but did it knowingly and experimentally ; and directed those, to whom they preached, to a sufficient principle ; and told them where it was, and by what tokens they might know it, and which way they might experience the power and efficacy of it to their souls' happiness. Which is more than theory and speculation, upon which most other ministers depend : for here is certainty ; a bottom upon which man may boldly appear before God in the great day of account.

V. They reached to the inward state and condition of people ; which is an evidence of the virtue of their principle, and of their ministering from it, and not from their own imaginations, glosses, or comments upon scripture. For nothing reaches the heart, but what is from the heart ; or pierces the conscience, but what comes from a living conscience ; insomuch as it hath often happened, where people have under secrecy revealed their state or condition to some choice friends, for advice or ease, they have been so particularly directed in the ministry of this people, that they have challenged their friends with discovering their secrets, and telling their preachers their cases, to whom a word hath not been spoken. Yea, the very thoughts and purposes of the hearts of many have been so plainly detected, that they have, like Nathaniel, cried out, of this inward appearance of Christ, " Thou art the Son of God, thou art the King of Israel." And those that have embraced this divine principle, have found this

mark of its truth and divinity, that the woman of Samaria did of Christ when in the flesh, to be the Messiah, viz. It had told them all that ever they had done ; shown them their insides, the most inward secrets of their hearts, and laid judgment to the line, and righteousness to the plummet ; of which thousands can at this day give in their witness. So that nothing has been affirmed by this people, of the power and virtue of this heavenly principle, that such as have turned to it have not found true, and more ; and that one half had not been told to them of what they have seen of the power, purity, wisdom, and goodness of God therein.

VI. The accomplishments, with which this principle fitted even some of the meanest of this people for their work and service, furnishing some of them with an extraordinary understanding in divine things, and an admirable fluency, and taking-way of expression, gave occasion to some to wonder, saying of them, as of their Master, “ Is not this such a mechanic’s son, how came he by this learning ? ” As from thence others took occasion to suspect and insinuate they were Jesuits in disguise, who had the reputation of learned men for an age past ; though there was not the least ground of truth for any such reflection ; in that their ministers are known, the places of their abode, their kindred and education.

VII. That they came forth low, and despised, and hated, as the primitive Christians did ; and not by the help of worldly wisdom or power, as former reformation in part have done : but in all things it may be said, this people were brought forth in the cross ; in a contradiction to the ways, worships, fashions, and customs of this world ; yea, against wind and tide, that so no flesh might glory before God.

VIII. They could have no design to themselves in this work, thus to expose themselves to scorn and abuse; to spend and be spent; leaving wife and children, house and land, and all that can be accounted dear to men, with their lives in their hands, being daily in jeopardy, to declare this primitive message revived in their spirits, by the good Spirit and power of God, viz.

That God is light, and in him is no darkness at all; and that he has sent his Son a light into the world, to enlighten all men in order to salvation; and that they that say they have fellowship with God, and are his children and people, and yet walk in darkness, viz. in disobedience to the light in their consciences, and after the vanity of this world, lie and do not the truth. But that all such as love the light, and bring their deeds to it, and walk in the light, as God is light, the blood of Jesus Christ his Son should cleanse them from all sin. Thus John i. 4. 19. Chap. iii. 20, 21. 1 John i. 5, 6, 7.

IX. Their known great constancy and patience in suffering for their testimony in all the branches of it; and that sometimes unto death, by beatings, bruising, long and crowded imprisonments, and noisome dungeons: four of them in New England dying by the hands of the executioner, purely for preaching amongst that people: besides banishments, and excessive plunders and sequestrations of their goods and estates, almost in all parts, not easily to be expressed, and less to have been endured, but by those that have the support of a good and glorious cause; refusing deliverance by any indirect ways or means, as often as it was offered unto them.

X. That they did not only not show any disposition

to revenge, when it was at any time in their power, but forgave their cruel enemies; showing mercy to those that had none for them.

XI. Their plainness with those in authority, like the ancient prophets, not fearing to tell them to their faces, of their private and public sins; and their prophecies to them of their afflictions and downfall, when in the top of their glory: also of some national judgments, as of the plague, and fire of London, in express terms; and likewise particular ones to divers persecutors, which accordingly overtook them; and were very remarkable in the places where they dwelt, which in time may be made public for the glory of God.

Thus, reader, thou seest this people in their rise, principles, ministry, and progress, both their general and particular testimony; by which thou mayst be informed how, and upon what foot, they sprang, and became so considerable a people. It remains next, that I show also their care, conduct, and discipline as a Christian and reformed society, that they might be found living up to their own principles and profession. And this the rather, because they have hardly suffered more in their character from the unjust charge of error, than by the false imputation of disorder: which calumny, indeed, has not failed to follow all the true steps that were ever made to reformation, and under which reproach none suffered more than the primitive Christians themselves, that were the honour of Christianity, and the great lights and examples of their own and succeeding ages.

CHAP. IV.

Of the discipline and practice of this people, as a religious society. The church power they own and exercise, and that which they reject and condemn: with the method of their proceedings against erring and disorderly persons.

THIS people increasing daily both in town and country, a holy care fell upon some of the elders among them, for the benefit and service of the church. And the first business in their view, after the example of the primitive saints, was the exercise of charity; to supply the necessities of the poor, and answer the like occasions. Wherefore collections were early and liberally made for that and divers other services in the church, and intrusted with faithful men, fearing God, and of good report, who were not weary in well doing; adding often of their own in large proportions, which they never brought to account, or desired should be known, much less restored to them, that none might want, nor any service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their profession in their behaviour among men, upon all occasions; that they lived peaceably, and were in all things good examples. They found themselves engaged to record their sufferings and services: and in the case of marriage, which

they could not perform in the usual methods of the nation, but among themselves, they took care that all things were clear between the parties and all others : and it was then rare, that any one entertained an inclination to a person on that account, till he or she had communicated it secretly to some very weighty and eminent friends among them, that they might have a sense of the matter ; looking to the counsel and unity of their brethren as of great moment to them. But because the charge of the poor, the number of orphans, marriages, sufferings, and other matters, multiplied ; and that it was good that the churches were in some way and method of proceeding in such affairs among them, to the end they might the better correspond upon occasion, where a member of one meeting might have to do with one of another ; it pleased the Lord, in his wisdom and goodness, to open the understanding of the first instrument of this dispensation of life, about a good and orderly way of proceeding ; who felt a holy concern to visit the churches in person throughout this nation, to begin and establish it among them : and by his epistles, the like was done in other nations and provinces abroad ; which he also afterwards visited, and helped in that service, as shall be observed when I come to speak of him.

Now the care, conduct, and discipline, I have been speaking of, and which are now practised among this people, is as followeth.

This godly elder, in every county where he travelled, exhorted them that some, out of every meeting of worship, should meet together once in the month, to confer about the wants and occasions of the church. And, as the case required, so those monthly meetings were fewer or more in number in every respective

county; four or six meetings of worship, usually making one monthly meeting of business. And accordingly, the brethren met him from place to place, and began the said meetings, viz. For the poor, orphans, orderly walking, integrity to their profession, births, marriages, burials, sufferings, &c. And that these monthly meetings should, in each county, make up one quarterly meeting, where the most zealous and eminent friends of the county should assemble to communicate, advise, and help one another, especially when any business seemed difficult, or a monthly meeting was tender of determining a matter.

Also that these several quarterly meetings should digest the reports of their monthly meetings, and prepare one for each respective county, against the yearly meeting, in which all quarterly meetings resolve; which is held in London: where the churches in this nation, and other nations* and provinces, meet by chosen members of their respective counties, both mutually to communicate their church affairs, and to advise, and be advised in any depending case, to edification. Also to provide a requisite stock for the discharge of general expenses for general services in the church, not needful to be here particularized.†

* At present (1834) there are eight yearly meetings on the American continent, which correspond with the yearly meeting in London, and mutually with each other; they are united in doctrine, and their discipline is similar.

† They are thus particularized in a more recent publication of the society:—This is an occasional voluntary contribution, expended in printing books; house-rent for a clerk, and his wages for keeping records; the passage of ministers who visit their brethren beyond sea; and some small incidental charges; but not, as has been falsely supposed, the reimbursement of those who suffer distraint for tithes, and other demands, with which they scruple to comply.

At these meetings any of the members of the churches may come, if they please, and speak their minds freely, in the fear of God, to any matter ; but the mind of each quarterly meeting, therein represented, is chiefly understood, as to particular cases, in the sense delivered by the persons deputed, or chosen for that service by the said meeting.

During their yearly meeting, to which their other meetings refer in their order, and naturally resolve themselves, care is taken by a select number, for that service chosen by the general assembly, to draw up the minutes* of the said meeting, upon the several matters that have been under consideration therein, to the end that the respective quarterly and monthly meetings may be informed of all proceedings ; together with a general exhortation to holiness, unity, and charity. Of all which proceedings in yearly, monthly, and quarterly meetings, due record is kept by some one appointed for that service, or that hath voluntarily undertaken it. These meetings are opened and usually concluded in their solemn waiting upon God, who is sometimes graciously pleased to answer them with as signal evidences of his love and presence, as in any of their meetings of worship.

It is further to be noted, that in these solemn assemblies for the churches' service, there is no one presides among them after the manner of the assemblies of other people ; Christ only being their President, as he is pleased to appear in life and wisdom in any one or more of them, to whom, whatever be their capacity or degree, the rest adhere with a firm unity, not of

* This is not now quite correct. A committee still draws up the General Epistle ; but the minutes of the transactions of the meeting are made as matters occur during its several sittings.

authority, but conviction, which is the divine authority and way of Christ's power and Spirit in his people : making good his blessed promise, "that he would be in the midst of his, where and whenever they were met together in his name, even to the end of the world." So be it.

Now it may be expected, I should here set down what sort of authority is exercised by this people, upon such members of their society as correspond not in their lives with their profession, and that are refractory to this good and wholesome order settled among them; and the rather, because they have not wanted their reproach and sufferings from some tongues and pens, upon this occasion, in a plentiful manner.

The power they exercise, is such as Christ has given to his own people, to the end of the world, in the persons of his disciples, viz. To oversee, exhort, reprove, and, after long suffering and waiting upon the disobedient and refractory, to disown them, as any longer of their communion, or that they will stand charged with the behaviour of such transgressors, or their conversation, until they repent. The subject matter about which this authority, in any of the foregoing branches of it, is exercised, is, first, in relation to common and general practice. And, secondly, about those things that more strictly refer to their own character and profession, and which distinguish them from all other professors of Christianity; avoiding two extremes upon which many split, viz. persecution and libertinism, that is, a coercive power to whip people into the temple; that such as will not conform, though against faith and conscience, shall be punished in their persons or estates; or leaving all loose and at large, as to practice; and so unaccountable to all but God and the magis-

trate. To which hurtful extreme, nothing has more contributed than the abuse of church power, by such as suffer their passion and private interests to prevail with them, to carry it to outward force and corporal punishment: a practice they have been taught to dislike, by their extreme sufferings, as well as their known principle for a universal liberty of conscience.

On the other hand, they equally dislike an independency in society:—an unaccountableness, in practice and conversation, to the rules and terms of their own communion, and to those that are the members of it. They distinguish between imposing any practice that immediately regards faith or worship, which is never to be done or suffered, or submitted unto; and requiring Christian compliance with those methods that only respect church-business in its more civil part and concern; and that regard the discreet and orderly maintenance of the character of the society as a sober and religious community. In short, what is for the promotion of holiness and charity, that men may practise what they profess, live up to their own principles, and not be at liberty to give the lie to their own profession without rebuke, is their use and limit of church power. They compel none to them, but oblige those that are of them to walk suitably, or they are denied by them: that is all the mark they set upon them, and the power they exercise, or judge a Christian society can exercise, upon those that are members of it.

The way of their proceeding against such as have lapsed or transgressed, is this. He is visited by some of them, and the matter of fact laid home to him, be it any evil practice against known and general virtue, or any branch of their particular testimony, which he,

in common, professeth with them. They labour with him in much love and zeal, for the good of his soul, the honour of God, and reputation of their profession, to own his fault and condemn it, in as ample a manner as the evil or scandal was given by him; which, for the most part, is performed by some written testimony under the party's hand: and if it so happen, that the party prove refractory, and is not willing to clear the truth they profess, from the reproach of his or her evil doing or unfaithfulness, they, after repeated entreaties and due waiting for a token of repentance, give forth a paper to disown such a fact, and the party offending: recording the same as a testimony of their care for the honour of the truth they profess.

And if he or she shall clear their profession and themselves, by sincere acknowledgment of their fault, and godly sorrow for so doing, they are received and looked upon again as members of their communion. For as God, so his true people, upbraid no man after repentance.

This is the account I had to give of the people of God called Quakers, as to their rise, appearance, principles, and practices, in this age of the world, both with respect to their faith and worship, discipline and conversation. And I judge it very proper in this place, because it is to preface the journal of the first, blessed, and glorious instrument of this work, and for a testimony to him in his singular qualifications and services, in which he abundantly excelled in this day, and which are worthy to be set forth as an example to all succeeding times, to the glory of the most high God, and for a just memorial to that worthy and excellent man, his faithful servant and apostle to this generation of the world.

CHAP. V.

Of the first instrument or person by whom God was pleased to gather this people into the way they profess. His name George Fox : his many excellent qualifications ; showing a divine, and not a human power to have been their original in him. His troubles and sufferings both from without and within. His end and triumph.

I AM now come to the third head or branch of my preface, viz. the instrumental author. For it is natural for some to say, Well, here is the people and work, but where and who was the man, the instrument? He that in this age was sent to begin this work and people? I shall, as God shall enable me, declare who and what he was ; not only by report of others, but from my own long and most inward converse, and intimate knowledge of him ; for which my soul blesseth God, as it hath often done : and I doubt not, but by that time I have discharged myself of this part of my preface, my serious readers will believe I had good cause so to do.

The blessed instrument of, and in this day of God, and of whom I am now about to write, was George Fox, distinguished from another of that name, by that other's addition of younger to his name, in all his writings ; not that he was so in years, but that he was

so in the truth : but he was also a worthy man, witness, and servant of God in his time.

But this George Fox was born in Leicestershire, about the year 1624. He descended of honest and sufficient parents, who endeavoured to bring him up, as they did the rest of their children, in the way and worship of the nation : especially his mother, who was a woman accomplished above most of her degree in the place where she lived. But from a child he appeared of another frame of mind than the rest of his brethren ; being more religious, inward, still, solid, and observing beyond his years, as the answers he would give, and the questions he would put, upon occasion, manifested, to the astonishment of those that heard him, especially in divine things.

His mother, taking notice of his singular temper, and the gravity, wisdom, and piety, that very early shined through him, refusing childish and vain sports, and company, when very young, was tender and indulgent over him, so that from her he met with little difficulty. As to his employment, he was brought up in country business, and as he took most delight in sheep, so he was very skilful in them ; an employment that very well suited his mind in several respects, both for its innocency and solitude ; and was a just emblem of his after ministry and service.

I shall not break in upon his own account, which is by much the best that can be given, and therefore desire what I can, to avoid saying anything of what is said already, as to the particular passages of his coming forth : but, in general, when he was somewhat above twenty, he left his friends, and visited the most retired and religious people in those parts ; and some there were in this nation, who waited for the consolation of

Israel, night and day ; as Zacharias, Anna, and good old Simeon did of old time. To these he was sent, and these he sought out in the neighbouring counties, and among them he sojourned till his more ample ministry came upon him. At this time he taught, and was an example of, silence, endeavouring to bring them from self-performances ; testifying of, and turning them to, the light of Christ within them, and encouraging them to wait in patience, and to feel the power of it to stir in their hearts, that their knowledge and worship of God might stand in the power of an endless life, which was to be found in the light, as it was obeyed in the manifestation of it in man. For in the word was life, and that life is the light of men : life in the word, light in men ; and life in men too, as the light is obeyed : the children of the light living by the life of the word, by which the word begets them again to God, which is the regeneration and new birth, without which there is no coming into the kingdom of God : and to which whoever comes, is greater than John ; that is, than John's dispensation, which was not that of the kingdom, but the consummation of the legal, and fore-running of the gospel-times, the time of the kingdom. Accordingly several meetings were gathered in those parts ; and thus his time was employed for some years.

In 1652, he being in his usual retirement, his mind exercised towards the Lord, upon a very high mountain in some of the higher parts of Yorkshire, as I take it, he had a vision of the great work of God in the earth, and of the way that he was to go forth in a public ministry, to begin it. He saw people as thick as motes in the sun, that should in time be brought home to the Lord, that there might be but one shepherd and

one sheepfold in all the earth. There his eye was directed northward, beholding a great people that should receive him and his message in those parts. Upon this mountain he was moved of the Lord to sound out his great and notable day, as if he had been in a great auditory; and from thence went north, as the Lord had shown him. And in every place where he came, if not before he came to it, he had his particular exercise and service shown to him, so that the Lord was his leader indeed. For it was not in vain that he travelled; God in most places sealing his commission with the convincement of some of all sorts, as well publicans as sober professors of religion. Some of the first and most eminent of those that came forth in a public ministry, and who are now at rest, were Richard Farnsworth, James Nayler, William Dewsberry, Thomas Aldam, Francis Howgil, Edward Burroughs, John Camm, John Audland, Richard Hubbertorn, T. Taylor, T. Holmes, Alexander Parker, Wm. Simson, William Caton, John Stubbs, Robert Withers, Thomas Low, Josiah Coale, John Burnyeat, Robert Lodge, Thomas Salthouse, and many more worthies, that cannot well be here named; together with divers yet living of the first and great convincement; who, after the knowledge of God's purging judgment in themselves, and some time of waiting in silence upon him, to feel and receive power from on high to speak in his name, (which none else rightly can, though they may use the same words,) felt its divine motions, and were frequently drawn forth, especially to visit the public assemblies, to reprove, inform, and exhort them: sometimes in markets, fairs, streets, and by the highway-side: calling people to repentance, and to turn to the Lord with their hearts as well as their mouths;

directing them to the light of Christ within them, to see, examine, and consider their ways by, and to eschew the evil, and do the good and acceptable will of God. And they suffered great hardships for this their love and good-will ; being often stocked, stoned, beaten, whipped, and imprisoned, though honest men, and of good report where they lived ; that had left wives, children, and houses and lands to visit them with a living call to repentance. And though the priests generally set themselves to oppose them, and wrote against them, and insinuated most false and scandalous stories to defame them, stirring up the magistrates to suppress them, especially in those northern parts ; yet God was pleased to fill them with his living power, and give them such an open door of utterance in his service, that there was a mighty conviction over those parts.

And through the tender and singular indulgence of judge Bradshaw, and judge Fell, and colonel West, in the infancy of things, the priests were never able to gain the point they laboured for, which was to have proceeded to blood ; and, if possible, Herod-like, by a cruel exercise of the civil power, to have cut them off, and rooted them out of the country. But especially judge Fell, who was not only a check to their rage in the course of legal proceedings, but otherwise upon occasion ; and finally countenanced this people. For, his wife receiving the truth with the first, it had that influence upon his spirit, being a just and wise man, and seeing in his own wife and family a full confutation of all the popular clamours against the way of truth, that he covered them what he could, and freely opened his doors, and gave up his house to his wife and her friends ; not valuing the reproach of ignorant

or evil-minded people : which I here mention to his and her honour, and which will be, I believe, an honour and a blessing to such of their name and family, as shall be found in that tenderness, humility, love, and zeal for the truth and people of the Lord.

That house was for some years, at first especially, until the truth had opened its way into the southern parts of this island, an eminent receptacle of this people. Others, of good note and substance in those northern countries, had also opened their houses, together with their hearts, to the many publishers, that, in a short time, the Lord had raised to declare his salvation to the people ; and where meetings of the Lord's messengers were frequently held, to communicate their services and exercises, and comfort and edify one another in their blessed ministry.

But lest this may be thought a digression, having touched upon this before, I return to this excellent man ; and for his personal qualities, both natural, moral, and divine, as they appeared in his converse with the brethren, and in the church of God, take as follows :

I. He was a man that God endued with a clear and wonderful depth : a discerner of others' spirits, and very much a master of his own. And though that side of his understanding which lay next to the world, and especially the expression of it, might sound uncouth and unfashionable to nice ears, his matter was nevertheless very profound ; and would not only bear to be often considered, but the more it was so, the more weighty and instructing it appeared. And as abruptly and brokenly as sometimes his sentences would seem to fall from him, about divine things, it is well known they were often as texts to many fairer declarations.

And indeed it showed, beyond all contradiction, that God sent him, in that no arts or parts had any share in the matter or manner of his ministry; and that so many great, excellent, and necessary truths, as he came forth to preach to mankind, had therefore nothing of man's wit or wisdom to recommend them. So that as to man he was an original, being no man's copy; and his ministry and writings show they are from one that was not taught of man, nor had learned what he said by study. Nor were they notional or speculative, but sensible and practical truths, tending to conversion and regeneration, and the setting up of the kingdom of God in the hearts of men: and the way of it was his work. So that I have many times been overcome in myself, and been made to say, with my Lord and Master, upon the like occasion, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of this world, and revealed them to babes:" for, many times hath my soul bowed in an humble thankfulness to the Lord, that he did not choose any of the wise and learned of this world to be the first messenger in our age, of his blessed truth to men; but that he took one that was not of high degree, or elegant speech, or learned after the way of this world, that his message and work he sent him to do might come with less suspicion, or jealousy of human wisdom and interest, and with more force and clearness upon the consciences of those that sincerely sought the way of truth in the love of it. I say, beholding with the eye of my mind, which the God of heaven had opened in me, the marks of God's finger and hand visibly in this testimony, from the clearness of the principle, the power and efficacy of it, in the exemplary sobriety, plainness, zeal, steadiness, humility, gravity,

punctuality, charity, and circumspect care in the government of church-affairs, which shined in his and their life and testimony, that God employed in this work, it greatly confirmed me that it was of God, and engaged my soul in a deep love, fear, reverence, and thankfulness for his love and mercy therein to mankind: in which mind I remain, and shall, I hope, through the Lord's strength, to the end of my days.

II. In his testimony or ministry, he much laboured to open truth to the people's understandings, and to bottom them upon the principle and principal, Christ Jesus the light of the world; that by bringing them to something that was from God in themselves, they might the better know and judge of him and themselves.

III. He had an extraordinary gift in opening the scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them, with much plainness, and to great comfort and edification.

IV. The mystery of the first and second Adam, of the fall and restoration, of the law and gospel, of shadows and substance, of the servant's and Son's state, and the fulfilling of the scriptures in Christ and by Christ the true light, in all that are his, through the obedience of faith, were much of the substance and drift of his testimonies: in all which he was witnessed to be of God: being sensibly felt to speak that which he had received of Christ, and was his own experience, in that which never errs nor fails.

V. But, above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent

frame I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony he knew and lived nearer to the Lord than other men; for they that know Him most, will see most reason to approach him with reverence and fear.

VI. He was of an innocent life, no busy-body, nor self-seeker: neither touchy nor critical: what fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere, and in all; but with love, compassion, and long-suffering. A most merciful man, as ready to forgive, as unapt to take or give an offence. Thousands can truly say, he was of an excellent spirit and savour among them, and because thereof, the most excellent spirits loved him with an unfeigned and unfading love.

VII. He was an incessant labourer: for in his younger time, before his many, great, and deep sufferings and travels had enfeebled his body for itinerant services, he laboured much in the word and doctrine, and discipline, in England, Scotland, and Ireland, turning many to God, and confirming those that were convinced of the truth, and settling good order, as to church affairs, among them. And towards the conclusion of his travelling service, between the years 1671, and 1677, he visited the churches of Christ in the plantations of America, and in the United Provinces, and Germany, as his journal relates; to the conviction and consolation of many. After that time he chiefly resided in and about the city of London; and, besides his labour in the ministry, which was frequent and serviceable, he wrote much, both to them that are within, and those that are without, the communion.

But the care he took of the affairs of the church in general was very great.

VIII. He was often where the records of the business of the church are kept, and where the letters from the many meetings of God's people over all the world use to come : which letters he had read to him, and communicated them to the meeting, that is weekly* held for such services ; and he would be sure to stir them up to answer them, especially in suffering cases, showing great sympathy and compassion upon all such occasions ; carefully looking into the respective cases, and endeavouring speedy relief, according to the nature of them. So that the churches, or any of the suffering members thereof, were sure not to be forgotten, or delayed in their desires, if he was there.

IX. As he was unwearied, so he was undaunted in his services for God and his people ; he was no more to be moved to fear than to wrath. His behaviour at Derby, Lichfield, Appleby, before Oliver Cromwell, at Launceston, Scarborough, Worcester, and Westminster Hall, with many other places and exercises, did abundantly evidence it, to his enemies as well as his friends.

But as, in the primitive times, some rose up against the blessed apostles of our Lord Jesus Christ, even from among those that they had turned to the hope of the gospel, and became their greatest trouble ; so this man of God had his share of suffering from some that were convinced by him ; who, through prejudice or mistake, ran against him, as one that sought dominion over conscience, because he pressed, by his presence

* Called the Meeting for Sufferings, and now held monthly, except exigencies require more frequent sittings.

or epistles, a ready and zealous compliance with such good and wholesome things, as tended to an orderly conversation about the affairs of the church, and in their walking before men. That which contributed much to this ill work, was, in some, a begrudging of this meek man the love and esteem he had and deserved in the hearts of the people ; and weakness in others, that were taken with their groundless suggestions of imposition and blind obedience.

They would have had every man independent, that as he had the principle in himself, he should only stand and fall to that, and nobody else : not considering that the principle is one in all ; and though the measure of light or grace might differ, yet the nature of it was the same ; and being so, they struck at the spiritual unity which a people, guided by the same principle, are naturally led into : so that what is an evil to one, is so to all ; and what is virtuous, honest, and of good repute to one, is so to all, from the sense and savour of the one universal principle which is common to all, and which the disaffected also profess to be the root of all true Christian fellowship, and that spirit into which the people of God drink, and come to be spiritually-minded, and of one heart and one soul.

Some weakly mistook good order in the government of church affairs, for discipline in worship, and that it was so pressed or recommended by him and other brethren. And thereupon they were ready to reflect the same things that dissenters had very reasonably objected upon the national churches, that have coercively pressed conformity to their respective creeds and worships. Whereas these things related wholly to conversation, and the outward, and, as I may say, civil

part of the church ; that men should walk up to the principles of their belief, and not be wanting in care and charity. But though some have stumbled and fallen through mistakes, and an unreasonable obstinacy even to a prejudice ; yet, blessed be God, the generality have returned to their first love, and seen the work of the enemy, that loses no opportunity or advantage by which he may check or hinder the work of God, and disquiet the peace of his church, and chill the love of his people to the truth, and one to another ; and there is hope of divers of the few that yet are at a distance.

In all these occasions, though there was no person the discontented struck so sharply at, as this good man, he bore all their weakness and prejudice, and returned not reflection for reflection ; but forgave them their weak and bitter speeches, praying for them, that they might have a sense of their hurt, and see the subtilty of the enemy to rend and divide, and return into their first love that thought no ill.

And truly, I must say, that though God had visibly clothed him with a divine preference and authority, yet he never abused it ; but held his place in the church of God with great meekness, and a most engaging humility and moderation. For upon all occasions, like his blessed Master, he was a servant to all ; holding and exercising his eldership in the invisible power that had gathered them, with reverence to the Head, and care over the body : and was received, only in that Spirit and power of Christ, as the first and chief elder in this age : who, as he was therefore worthy of double honour, so for the same reason it was given by the faithful of this day ; because his authority was inward and not outward, and that he got

it and kept it by the love of God, and power of an endless life. I write my knowledge, and not report; and my witness is true; having been with him for weeks and months together on divers occasions, and those of the nearest, and most exercising nature; and that by night and by day, by sea and by land; in this and in foreign countries; and I can say, I never saw him out of his place, or not a match for every service or occasion. For in all things he acquitted himself like a man, yea, a strong man, a new and heavenly-minded man, a divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things: that whilst he was ignorant of useless and sophistical science, he had in him the grounds of useful and commendable knowledge, and cherished it every where. Civil, beyond all forms of breeding, in his behaviour: very temperate, eating little, and sleeping less, though a bulky person.

Thus he lived and sojourned among us: and, as he lived, so he died; feeling the same eternal power, that had raised and preserved him, in his last moments. So full of assurance was he, that he triumphed over death; and so even in his spirit to the last, as if death were hardly worth notice, or a mention: recommending to some of us with him, the despatch and dispersion of an epistle just before given forth by him to the churches of Christ throughout the world, and his own books: but, above all, Friends; and of all Friends, those in Ireland and America, twice over, saying, "Mind poor Friends in Ireland and America."

And to some that came in and inquired how he found himself, he answered, "Never heed, the Lord's power is over all weakness and death; the seed reigns, blessed be the Lord:" which was about four or five hours be-

fore his departure out of this world. He was at the great meeting near Lombard-street, on the first day of the week, and it was the third following about ten at night when he left us ; being at the house of Henry Goldney, in the same court. In a good old age he went, after having lived to see his children's children in the truth to many generations. He had the comfort of a short illness, and the blessing of a clear sense to the last : and we may truly say, with a man of God of old, that being dead, he yet speaketh : and though now absent in body, he is present in spirit ; neither time nor place being able to interrupt the communion of saints, or dissolve the fellowship of the spirits of the just. His works praise him, because they are to the praise of Him that wrought by him ; for which his memorial is and shall be blessed. I have done, as to this part of my preface, when I have left this short epitaph to his name,—Many sons have done virtuously in this day ; but, dear George, thou excellest them all.

CHAP. VI.

Containing five several exhortations: first, general, reminding this people of their primitive integrity and simplicity. Secondly, in particular, to the ministry. Thirdly, to the young convinced. Fourthly, to the children of Friends. Fifthly, to those that are yet strangers to this people and way, to whom this book, and that which it was preface to, in its former edition, may come. All the several exhortations accommodated to their several states and conditions: that all may answer the end of God's glory, and their own salvation.

AND now, Friends, you that profess to walk in the way that this blessed man was sent of God to turn us into, suffer, I beseech you, the word of exhortation, as well fathers as children, and elders as young men. The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know, is that blessed principle of light and life of Christ which we profess, and direct all people to, as the great and divine instrument and agent of man's conversion to God. It was by this that we were first touched, and effectually enlightened, as to our inward state; which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after

the sight of the eye, or after the hearing of the ear ; but according to the light and sense this blessed principle gave us, so we judged and acted, in reference to things and persons, ourselves and others ; yea, towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit, and what not, both in reference to religion and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood. In this we desired to have a sense of one another, acted towards one another, and all men ; in love, faithfulness, and fear.

In feeling of the stirrings and motions of this principle in our hearts, we drew near to the Lord, and waited to be prepared by it, that we might feel drawings and movings before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending with this, stood our comfort, service, and edification. And as we ran faster, or fell short in our services, we made burdens for ourselves to bear ; finding in ourselves a rebuke instead of an acceptance ; and, in lieu of "Well-done," "Who has required this at your hands ?" In that day we were an exercised people, our very countenances and deportment declared it.

Care for others was then much upon us, as well as for ourselves ; especially of the young convinced. Often had we the burden of the word of the Lord to our neighbours, relations, and acquaintance ; and sometimes strangers also. We were in travail likewise for one another's preservation ; not seeking, but shunning, occasions of any coldness or misunderstanding ; treating one another as those that believed and felt God

present ; which kept our conversation innocent, serious, and weighty ; guarding ourselves against the cares and friendships of the world. We held the truth in the Spirit of it, and not in our own spirits, or after our own wills and affections.

We were bowed and brought into subjection, inso-much that it was visible to them that knew us. We did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of truth ; and no pleasure, no profit, no fear, no favour, could draw us from this retired, strict, and watchful frame. We were so far from seeking occasions of company, that we avoided them what we could ; pursuing our own business with moderation, instead of meddling with other people's unnecessarily.

Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life, from the liberty of the conversation of the world, exposed us to the censures of many, as humourists, conceited and self-righteous persons, &c. ; but it was our preservation from many snares, to which others were continually exposed, by the prevalency of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world.

I cannot forget the humility and chaste zeal of that day. O ! how constant at meetings, how retired in them ; how firm to truth's life, as well as truth's principles ; and how entire and united in our communion, as, indeed, became those that profess one head, even Christ Jesus the Lord.

This being the testimony and example the man of

God before mentioned was sent to declare and leave amongst us, and we having embraced the same, as the merciful visitation of God to us, the word of exhortation, at this time, is that we continue to be found in the way of this testimony, with all zeal and integrity, and so much the more, by how much the day draweth near.

And first, as to you my beloved and much honoured brethren in Christ, that are in the exercise of the ministry: O ! feel life in your ministry. Let life be your commission, your well-spring and treasury on all such occasions; else, you well know, there can be no begetting to God: since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, the repetition of former openings, in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ears, and is but a dream at the best. There is another soundness that is soundest of all, viz. Christ the power of God. This is the key of David, that opens, and none shuts; and shuts and none can open: as the oil to the lamp, and the soul to the body, so is that to the best of words: which made Christ to say, "My words, they are Spirit, and they are life;" that is, they are from life, and therefore they make you alive, that receive them. If the disciples that had lived with Jesus, were to stay at Jerusalem till they received it; much more must we wait to receive before we minister, if we will turn people from darkness to light, and from satan's power to God.

I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like-

minded; that you may ever wait reverently for the coming and opening of the word of life, and attend upon it in your ministry and service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, verily, never so little is too much, because to no profit.

For it is the Spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take him along with us in our services, so far we are profitable, and no further. For if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when he does not.

It is one of the most dreadful sayings in the book of God, "That he that adds to the words of the prophecy of this book, God will add to him the plagues written in this book." To keep back the counsel of God, is as terrible; "For he that takes away from the words of the book of this prophecy, God shall take away his part out of the book of life." And truly, it has great caution in it, to those that use the name of the Lord, to be well assured the Lord speaks; that they may not be found of the number of those that add to the words of the testimony of prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, Brethren, let us be careful, neither to out-go our guide, nor yet loiter behind him; since he that makes haste may miss his way, and he that stays

behind lose his guide. For even those that have received the word of the Lord, had need wait for wisdom, that they may see how to divide the word aright: which plainly implieth, that it is possible for one that hath received the word of the Lord, to miss in the dividing and application of it; which must come from an impatency of spirit, and a self-working, which makes an unsound and dangerous mixture, and will hardly beget a right-minded living people to God.

I am earnest in this, above all other considerations, as to brethren in the ministry, (well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry,) that the ministry be held, preserved, and continued in the manifestations, motions, and supplies of the same life and power, from time to time.

And wherever it is observed, that any do minister more from gifts and parts, than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation, because insensibly such will come to depend upon a self-sufficiency; to forsake Christ the living Fountain, and hew out unto themselves cisterns, that will hold no living waters: and, by degrees, such will come to draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again, and so make shipwreck of the faith once delivered to the saints, and of a good conscience towards God: which are only kept by that divine gift of life that begat the one, and awakened and sanctified the other in the beginning.

Nor is it enough, that we have known the divine

gift, and in it have reached to the spirits in prison, and been the instruments of the convincing of others of the way of God, if we keep not as low and poor in ourselves, and as depending upon the Lord, as ever: since no memory, no repetitions of former openings, revelations, or enjoyments, will bring a soul to God, or afford bread to the hungry, or water to the thirsty, unless life go with what we say, and that must be waited for.

O that we may have no other fountain, treasure, or dependence ! That none may presume at any rate to act of themselves for God, because they have long acted from God; that we may not supply want of waiting, with our own wisdom, or think that we may take less care and more liberty in speaking than formerly; and that where we do not feel the Lord by his power, to open us and enlarge us, whatever be the expectation of the people, or has been our customary supply and character, we may not exceed or fill up the time with our own.

I hope we shall ever remember, who it was that said, "Of yourselves you can do nothing;" our sufficiency is in him. And if we are not to speak our own words, or take thought what we should say to men in our defence, when exposed for our testimony; surely, we ought to speak none of our own words, or take thought what we shall say in our testimony and ministry, in the name of the Lord, to the souls of the people: for then, of all times, and of all other occasions, should it be fulfilled in us, "For it is not you that speak, but the Spirit of my Father that speaketh in you."

And, indeed, the ministry of the Spirit must and does keep its analogy and agreement with the birth of the Spirit: that as no man can inherit the kingdom of God, unless he be born of the Spirit; so no ministry

can beget a soul to God, but that which is from the Spirit. For this, as I said before, the disciples waited before they went forth; and in this our elder brethren and messengers of God in our day, waited, visited, and reached to us; and having begun in the Spirit, let none ever hope or seek to be made perfect in the flesh: for what is the flesh to the Spirit, or the chaff to the wheat? And if we keep in the Spirit, we shall keep in the unity of it, which is the ground of true fellowship. For by drinking into that one Spirit, we are made one people to God, and by it we are continued in the unity of the faith, and the bond of peace. No envying, no bitterness, no strife, can have place with us. We shall watch always for good, and not for evil, one over another; and rejoice exceedingly, and not begrudge at one another's increase in the riches of the grace with which God replenisheth his faithful servants.

And Brethren, as to you is committed the dispensation of the oracles of God, which give you frequent opportunities, and great place with the people among whom you travel, I beseech you, that you would not think it sufficient to declare the word of life in their assemblies, however edifying and comfortable such opportunities may be to you and them: but, as was the practice of the man of God before mentioned, in great measure, when among us, inquire the state of the several churches you visit; who among them are afflicted or sick, who are tempted, and if any are unfaithful or obstinate; and endeavour to issue those things in the wisdom and power of God, which will be a glorious crown upon your ministry. As that prepares your way in the hearts of the people, to receive you as men of God, so it gives you credit with them to do them good

by your advice in other respects; the afflicted will be comforted by you, the tempted strengthened, the sick refreshed, the unfaithful convicted and restored, and such as are obstinate, softened and fitted for reconciliation; which is clinching the nail, and applying and fastening the general testimony, by this particular care of the several branches of it, in reference to them more immediately concerned in it.

For though good and wise men, and elders too, may reside in such places, who are of worth and importance in the general, and in other places; yet it does not always follow, that they may have the room they deserve in the hearts of the people they live among; or some particular occasion may make it unfit for him or them to use that authority. But you that travel as God's messengers, if they receive you in the greater, shall they refuse you in the less? And if they own the general testimony, can they withstand the particular application of it in their own cases? Thus ye will show yourselves workmen indeed, and carry your business before you, to the praise of his name that hath called you from darkness to light, that you might turn others from satan's power unto God and his kingdom, which is within. And O that there were more of such faithful labourers in the vineyard of the Lord!—Never more need since the day of God.

Wherefore I cannot but cry and call aloud to you, that have been long professors of the truth, and know the truth in the convincing power of it, and have had a sober conversation among men; yet content yourselves only to know truth for yourselves, to go to meetings, and exercise an ordinary charity in the church, and an honest behaviour in the world, and limit yourselves within those bounds; feeling little or no con-

cern upon your spirits, for the glory of the Lord in the prosperity of his truth in the earth, more than to be glad that others succeed in such service. Arise ye in the name and power of the Lord Jesus ! Behold how white the fields are unto harvest, in this and other nations, and how few able and faithful labourers there are to work therein ! Your country-folks, neighbours, and kindred, want to know the Lord and his truth, and to walk in it. Does nothing lie at your door upon their account ! Search and see, and lose no time, I beseech you, for the Lord is at hand.

I do not judge you ; there is one that judgeth all men, and his judgment is true. You have mightily increased in your outward substance, may you equally increase in your inward riches, and do good with both, while you have a day to do good. Your enemies would once have taken what you had, from you, for his name's sake in whom you have believed ; wherefore he has given you much of the world, in the face of your enemies. But O, let it be your servant, and not your master ! your diversion rather than your business ! let the Lord be chiefly in your eye, and ponder your ways, and see if God has nothing more for you to do : and if you find yourselves short in your account with him, then wait for his preparation, and be ready to receive the word of command, and be not weary of well-doing, when you have put your hand to the plough ; and, assuredly, you shall reap, if you faint not, the fruit of your heavenly labour in God's everlasting kingdom.

And you, young convinced ones, be you entreated and exhorted to a diligent and chaste waiting upon God, in the way of his blessed manifestation and appearance of himself to you. Look not out, but within :

let not another's liberty be your snare : neither act by imitation, but by sense and feeling of God's power in yourselves : crush not the tender buddings of it in your souls, nor over-run, in your desires and warmth of affections, the holy and gentle motions of it. Remember it is a still voice that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind ; but is distinctly understood in a retired frame. Jesus loved and chose solitudes, often going to mountains, gardens, and sea sides, to avoid crowds and hurries : to show his disciples it was good to be solitary, and sit loose to the world. Two enemies lie near your states, imagination and liberty ; but the plain, practical, living, holy truth, that has convinced you, will preserve you, if you mind it in yourselves, and bring all thoughts, inclinations, and affections, to the test of it, to see if they are wrought in God, or of the enemy, or of your own selves : so will a true taste, discerning, and judgment, be preserved to you, of what you should do and leave undone. And in your diligence and faithfulness in this way, you will come to inherit substance ; and Christ, the eternal wisdom, will fill your treasury. And when you are converted, as well as convinced, then confirm your brethren ; and be ready to every good word and work, that the Lord shall call you to : that you may be to his praise, who has chosen you to be partakers, with the saints in light, of a kingdom that cannot be shaken, an inheritance incorruptible in eternal habitations.

And now, as for you that are the children of God's people, a great concern is upon my spirit for your good and often are my knees bowed to the God of your fathers for you, that you may come to be partakers of the same divine life and power, that have been the

glory of this day: that a generation you may be to God, a holy nation, and a peculiar people, zealous of good works, when all our heads are laid in the dust. O! you young men and women, let it not suffice you, that you are the children of the people of the Lord; you must also be born again, if you will inherit the kingdom of God. Your fathers are but such after the flesh, and could but beget you into the likeness of the first Adam; but you must be begotten into the likeness of the second Adam, by a spiritual generation, or you will not, you cannot, be of his children or offspring. And therefore look carefully about you, O ye children of the children of God; consider your standing, and see what you are in relation to this divine kindred, family, and birth. Have you obeyed the light, and received and walked in the Spirit, which is the incorruptible seed of the word and kingdom of God, of which you must be born again? God is no respecter of persons. The father cannot save or answer for the child, or the child for the father; but in the sin thou sinnest thou shalt die; and in the righteousness thou doest, through Christ Jesus, thou shalt live: for it is the willing and obedient that shall eat the good of the land. Be not deceived, God is mocked. Such as all nations and people sow, such they shall reap at the hand of the just God. And then your many and great privileges, above the children of other people, will add weight in the scale against you, if you choose not the way of the Lord. For you have had line upon line, and precept upon precept, and not only good doctrine but good example; and which is more, you have been turned to, and acquainted with, a principle in yourselves, which others too generally have been ignorant of: and you know you may be as

good as you please, without the fear of frowns and blows, or being turned out of doors, and forsaken of father and mother, for God's sake and his holy religion; as has been the case of some of your fathers in the day they first entered into this holy path. And if you, after hearing and seeing the wonders that God has wrought in the deliverance and preservation of them, through a sea of troubles, and the manifold temporal, as well as spiritual, blessings that he has filled them with, in the sight of their enemies, should neglect and turn your backs upon so great and near a salvation, you would not only be most ungrateful children to God and them, but must expect that God will call the children of those that knew him not, to take the crown out of your hands, and that your lot will be a dreadful judgment at the hand of the Lord: but, O that it may never be so with any of you! The Lord forbid, saith my soul.

Wherefore, O ye young men and women! look to the rock of your fathers: there is no other God but him, no other light but his, no other grace but his, nor spirit but his, to convince you, quicken, and comfort you; to lead, guide, and preserve you to God's everlasting kingdom. So will you be possessors as well as professors of the truth, embracing it, not only by education, but judgment and conviction; from a sense begotten in your souls, through the operation of the eternal Spirit and power of God; by which you may come to be the seed of Abraham, through faith, and the circumcision not made with hands; and so heirs of the promise made to the fathers, of an incorruptible crown. That, as I said before, a generation you may be to God, holding up the profession of the blessed truth in the life and

power of it. For formality in religion is nauseous to God and good men; and the more so, where any form or appearance has been new and peculiar, and begun and practised, upon a principle, with an uncommon zeal and strictness. Therefore I say, for you to fall flat and formal, and continue the profession, without that salt and savour by which it is come to obtain a good report among men, is not to answer God's love, or your parents' care, or the mind of truth in yourselves, or in those that are without: who, though they will not obey the truth, have sight and sense enough to see if they do that make a profession of it. For where the divine virtue of it is not felt in the soul, and waited for and lived in, imperfections will quickly break out, and show themselves, and detect the unfaithfulness of such persons; and that their insides are not seasoned with the nature of that holy principle which they profess.

Wherefore, dear children, let me entreat you to shut your eyes at the temptations and allurements of this low and perishing world, and not suffer your affections to be captivated by those lusts and vanities that your fathers, for the truth's sake, long since turned their backs upon: but as you believe it to be the truth, receive it into your hearts, that you may become the children of God: so that it may never be said of you, as the evangelist writes of the Jews in his time, that Christ, the true light, "came to his own, but his own received him not; but to as many as received him, to them he gave power to become the children of God; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" a most close and comprehensive passage to this occasion. You exactly and peculiarly answer to those professing

Jews, in that you bear the name of God's people, by being the children, and wearing of the form of God's people: and he, by his light in you, may be very well said to come to his own, and if you obey it not, but turn your backs upon it, and walk after the vanities of your minds, you will be of those that received him not; which I pray God may never be your case and judgment. But that you may be thoroughly sensible of the many and great obligations you lie under to the Lord for his love, and to your parents for their care: and with all your heart, and all your soul, and all your strength, turn to the Lord, to his gift and Spirit in you; and hear his voice, and obey it, that you may seal to the testimony of your fathers, by the truth and evidence of your own experience: that your children's children may bless you, and the Lord for you, as those that delivered a faithful example, as well as record of the truth of God unto them. So will the grey hairs of your dear parents, yet alive, go down to the grave with joy, to see you the posterity of truth, as well as theirs: and that not only their nature, but spirit, shall live in you when they are gone.

I shall conclude this account with a few words to those who are not of our communion, into whose hands this may come; especially those of our own nation.

Friends, as you are the sons and daughters of Adam, and my brethren after the flesh, often and earnest have been my desires and prayers to God on your behalf, that you may come to know your Creator to be your Redeemer, and Restorer to the holy image that through sin you have lost, by the power and Spirit of his Son

Jesus Christ, whom he hath given for the light and life of the world. And O that you, who are called Christians, would receive him into your hearts! for there it is you want him, and at that door he stands knocking, that you might let him in; but you do not open to him; you are full of other guests, so that a manger is his lot among you now as well as of old. Yet you are full of profession, as were the Jews when he came among them, who knew him not, but rejected and evilly entreated him. So that if you come not to the possession and experience of what you profess, all your formality and religion will stand you in no stead in the day of God's judgment.

I beseech you ponder with yourselves your eternal condition, and see what title, what ground and foundation you have for your Christianity: if more than a profession, and an historical belief of the gospel. Have you known the baptism of fire, and the Holy Ghost, and the fan of Christ that winnows away the chaff in your minds, the carnal lusts, and affections; that divine leaven of the kingdom, that, being received, leavens the whole lump of man, sanctifying him throughout in body, soul, and spirit? If this be not the ground of your confidence, you are in a miserable state.

You will say, perhaps, that though you are sinners, and live in daily commission of sin, and are not sanctified, as I have been speaking, yet you have faith in Christ, who has borne the curse for you, and in him you are complete by faith, his righteousness being imputed to you.

But, my friends, let me entreat you not to deceive yourselves, in so important a point, as is that of your immortal souls. If you have true faith in Christ, your

faith will make you clean; it will sanctify you: for the saints' faith was their victory of old: by this they overcame sin within, and sinful man without. And if thou art in Christ, thou walkest not after the flesh, but after the Spirit, whose fruits are manifest. Yea, thou art a new creature: new made, new fashioned, after God's will and mould. Old things are done away, and, behold, all things are become new: new love, desires, will, affections, and practices. It is not any longer thou that livest; (thou disobedient, carnal, worldly one;) but it is Christ that liveth in thee; and and to live is Christ, and to die is thy eternal gain: because thou art assured, that thy corruptible shall put on incorruption, and thy mortal, immortality, and that thou hast a glorious house, eternal in the heavens, that will never wax old or pass away. All this follows being in Christ, as heat follows fire, and light the sun.

Therefore have a care how you presume to rely upon such a notion, as that you are in Christ, whilst in your old fallen nature. For what communion hath light with darkness, or Christ with Belial? Hear what the beloved disciple tells you: "If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth." That is, if we go on in a sinful way, are captivated by our carnal affections, and are not converted to God, we walk in darkness, and cannot possibly in that state have any fellowship with God. Christ clothes them with his righteousness, that receive his grace in their hearts, and deny themselves, and take up his cross daily, and follow him. Christ's righteousness makes men inwardly holy; of holy minds, wills, and practices. It is not the less Christ's, because we have it; for it is ours, not by nature, but by faith and adoption: it is the gift of God. But,

still, though not ours, as of or from ourselves, (for in that sense it is Christ's, for it is of and from him,) yet it is ours, and must be ours, in possession, efficacy, and enjoyment, to do us any good; or Christ's righteousness will profit us nothing. It was after this manner that he was made to the primitive Christians, righteousness, sanctification, justification, and redemption; and if ever you will have the comfort, kernel, and marrow of the Christian religion, thus you must come to learn and obtain it.

Now, my friends, by what you have read, you may perceive that God has visited a poor people among you, with this saving knowledge and testimony, whom he has upheld and increased to this day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this appearance: it was, and yet is, we know, a day of small things and of small account with too many; and many hard and ill names are given to it; but it is of God, it came from him, because it leads to him. This we know, but we cannot make another to know it, unless he will take the same way to know it that we took. The world talks of God, but what do they do? They pray for power, but reject the principle in which it is. If you would know God, and worship and serve God as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in books, some in learned men; but what they look for is in themselves, (though not of themselves,) but they overlook it. The voice is too still, the seed too small, and the light shineth in darkness; they are abroad, and so cannot divide the spoil: but the woman that lost her silver, found it at home, after she had lighted her candle, and swept her house. Do you so too, and you shall find

what Pilate wanted to know, viz. Truth. Truth in the inward parts, so valuable in the sight of God.

The light of Christ within, who is the light of the world, and so a light to you, that tells you the truth of your condition, leads all, that take heed unto it, out of darkness into God's marvellous light. For light grows upon the obedient; it is sown for the righteous, and their way is a shining light, that shines forth more and more to the perfect day.

Wherefore, O friends, turn in, turn in, I beseech you: where is the poison, there is the antidote. There you want Christ, and there you must find him; and blessed be God, there you may find him. Seek and you shall find, I testify for God. But then you must seek aright, with your whole heart, as men that seek for their lives, yea for their eternal lives: diligently, humbly, patiently, as those that can taste no pleasure, comfort, or satisfaction in any thing else, unless you find him whom your souls want to know and love above all. O it is a travail, a spiritual travail! let the carnal, profane world, think and say as it will. And through this path you must walk to the city of God, that has eternal foundations, if ever you will come there.

Well! and what doth this blessed light do for you? Why, first, it sets all your sins in order before you: it detects the spirit of this world in all its baits and allurements, and shows how man came to fall from God, and the fallen state he is in. Secondly, it begets a sense and sorrow, in such as believe in it, for this fearful lapse. You will then see him distinctly whom you have pierced, and all the blows and wounds you have given him by your disobedience, and how you have made him to serve with your sins; and you

will weep and mourn for it, and your sorrow will be a godly sorrow. Thirdly, after this it will bring you to the holy watch, to take care that you do so no more, and that the enemy surprise you not again. Then thoughts, as well as words and works, will come to judgment, which is the way of holiness, in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbours as yourselves. Nothing hurts, nothing harms, nothing makes afraid on this holy mountain. Now you come to be Christ's indeed; for you are his in nature and spirit, and not your own. And when you are thus Christ's, then Christ is yours, and not before. And here you will know communion with the Father and with the Son, and the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate Lamb, which speaks better things than the blood of Abel; and which cleanseth from all sin, the consciences of those that, through the living faith, come to be sprinkled with it, from dead works to serve the living God.

To conclude; behold the testimony and doctrine of the people called Quakers; behold their practice and discipline; and behold the blessed man and men, at least many of them, that were sent of God in this excellent work and service; all which is more particularly expressed in the annals of that man of God, which I do heartily recommend to my reader's most serious perusal; and beseech Almighty God, that his blessing may go along with both, to the convincement of many, as yet strangers to this holy dispensation, and also to the edification of God's church in general: who for his manifold and repeated mercies and blessings to his people, in this day of his great love, is worthy ever to

have the glory, honour, thanksgiving, and renown; and be it rendered and ascribed, with fear and reverence, through him in whom he is well pleased, his beloved Son and Lamb, our light and life, that sits with him upon the throne, world without end. Amen.

Says one that God has long since mercifully favoured with his fatherly visitation, and who was not disobedient to the heavenly vision and call; to whom the way of truth is more lovely and precious than ever, and that knowing the beauty and benefit of it above all worldly treasures, has chosen it for his chiefest joy, and therefore recommends it to thy love and choice, because he is with great sincerity and affection,

Thy soul's friend,

WILLIAM PENN.

FINIS.

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CONFESSION OF FAITH,

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Search the Scriptures, (or, ye search the Scriptures,) for in them ye think ye have eternal Life, and they are they which testify of me.—JOHN v. 39.

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P R E F A C E.

SINCE first that great apostacy took place in the hearts and heads of those who began, even in the apostles days, to depart from the simplicity and purity of the gospel, as it was then delivered in its primitive splendour and integrity, innumerable have been the manifold inventions and traditions, the different and various notions and opinions, wherewith man, by giving way to the vain and airy imaginations of his own unstable mind, hath burthened the Christian faith: so that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the *truth*, they have at last come to be substituted instead of it; so that in process of time *truth* came to be shut out of doors, and another thing placed in the room thereof, having a show and name, but wanting the substance and thing itself. Nevertheless, it pleased God to raise up witnesses for himself almost in every age and generation, who, according to the discoveries they received, bore some testimony, less or more, against the superstition and apostacy of the time; and in a special manner through the appearing of that light which first broke forth in Germany, about one hundred and fifty years ago, and afterwards reached divers other nations, the beast received a deadly wound; and a very great number did at one time protest against, and rescind from the church of Rome, in divers of her most gross and sensual doctrines, and superstitious traditions: but, alas! it is for matter of lamentation, that the successors of these Protestants are establishing and building up in themselves that which their fathers were pulling down, instead of prosecuting and going on with so good and honourable a work, which will easily appear.

The generality of all Protestants, though in many other things miserably rent and shattered among themselves, do agree in dividing from the church of Rome in these two particulars :

First, *That every principle and doctrine of the Christian faith is, and ought to be, founded upon the scripture ; and that whatsoever principles and doctrines are not only not contrary, but even not according thereto, ought to be denied as anti-christian.*

Secondly, *That the scriptures themselves are plain and easy to be understood ; and that every private Christian and member of the church ought to read and peruse them, that they may know their faith and belief founded upon them, and receive them for that cause alone, and not because any church or assembly has compounded and recommended them ; the choicest and most pure of which they are obliged to look upon as fallible.*

Now, contrary to this their known and acknowledged principle, they do most vigorously prosecute and persecute others with the like severity the Papists did their fathers, for believing things that are plainly set down in the scriptures, and for not believing divers principles, for which themselves are forced to recur to tradition, and which they can by no means prove from scripture : to show which I shall not here insist, having allotted a chapter for it in the book itself ; because to put it here, would swell it beyond the bounds of a preface.

Oh ! how like do they show themselves, I mention it with regret, to the scribes and pharisees of old, who, of all men, most cried up and exalted Moses and the prophets, boasting greatly of their being Abraham's children ? And yet those are they that were the greatest opposers and villifiers of Christ, to whom Moses and all the prophets gave witness ; yea, their chief accusations and exceptions against Christ, were, as being a breaker of the law, and a blasphemer.

Can there any comparison run more parallel ; seeing there is now found a people, who are greatly persecuted, and bitterly

reviled, and accused as heretics, by a generation that cry up and exalt the scriptures? And yet these people's principles are found in scripture, word by word; though the most grievous, and indeed the greatest calumny cast upon them is, that they vilify and deny the scriptures, and set up their own imaginations instead of them.

To disprove which, this catechism and confession of faith is compiled, and presented to thy serious and impartial view. If thou lovest the scripture indeed, and desirest to hold the plain doctrines there delivered, and not those strained and far-fetched consequences, which men have invented, thou shalt easily observe the whole principles of the people called Quakers, plainly couched in scripture words, without addition or commentary; especially in those things their adversaries oppose them in, where the scripture plainly decideth the controversy for them, without niceties and school-distinctions, which have been the wisdom by which the world hath not known God; and the words which have been multiplied without knowledge, by which counsel hath been darkened.

In the answers to the questions, there is not one word, that I know of, placed, but the express words of scripture: and if in some of the questions there be somewhat subsumed, of what in my judgment is the plain and naked import of the words, it is not to impose my sense upon the reader, but to make way for the next question, for the dependence of the matter's sake.

I shall leave it to the reason of any understanding and judicious man, who is not biassed by self-interest, that great enemy to true equity, and who in the least measure is willing to give way to the light of Christ in his conscience, whether the scriptures do not pertinently and aptly answer to the questions?

As I have upon serious grounds separated from most of the confessions and catechisms heretofore published; so now without cause, I now have taken another method. They usually

place their confession of faith before the catechism ; I judge it ought to be otherwise, in regard that which is easiest, and is composed for children, or such as are weak, ought in my judgment to be placed first ; it being most regular to begin with things that are easy and familiar, and lead on to things that are more hard and intricate. Besides, that things be more largely opened in the catechism, and divers objections answered, which are proposed in the questions, the reader having passed through that first, will more perfectly understand the confession, which consisteth mainly in positive assertions.

Not long after I had received and believed the testimony I now bear, I had in my view both the possibility and facility of such a work ; and now after a more large and perfect acquaintance with the holy scriptures, I found access to allow some time to set about it, and have also been helped to accomplish the same.

I doubt not but it might be enlarged by divers citations, which are here omitted, as not being at present brought to my remembrance ; yet I find cause to be contented, in that God hath so far assisted me in this work by his Spirit, that good remembrancer ; the manifestation of which, as it is minded, will help such as seriously and conscientiously read this, to find out and cleave to the TRUTH, and also establish and confirm those who have already believed : which of all things is most earnestly desired, and daily prayed for, by

ROBERT BARCLAY,

A Servant of the Church of Christ.

From Urie, the place of my
being, in my native Coun-
try of Scotland, the 11th of
the Sixth Month, 1673.

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CATECHISM, &c.

CHAPTER I.

Of God, and the true and saving knowledge
of him.

QUESTION. *Seeing it is a thing unquestioned by all sorts of Christians, that the height of happiness consisteth in coming to know and enjoy eternal life ; what is it in the sense and judgment of Christ ?*

ANSWER. This is life eternal, that they might John xvii. 3. know thee the only true God, and Jesus Christ whom thou hast sent.

Q. *How doth God reveal this knowledge ?*

A. For God, who commanded the light to shine 2 Cor. iv. 6. out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

Q. *How many gods are there ?*

A. One God.

Eph. iv. 9.

We know that an idol is nothing in the world, 1 Cor. viii. 4. 6. and that there is none other God but one. But to us there is but one God.

Q. *What is God ?*

A. God is a Spirit.

John iv. 24.

Q. *Among all the blessed, glorious, and divine excellencies of God, which are ascribed and given to him in the scriptures ; what is that which is most needful for us to take notice of, as being the message which the apostles recorded, in special manner, to declare of him, now under the gospel ?*

A. This then is the message which we have heard 1 John i. 5. of him, and declare unto you, that God is light, and in him is no darkness at all.

Q. What are they that bear record in heaven ?

1 John v. 7.

A. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one.

Q. How cometh any man to know God the Father, according to Christ's words ?

Luke x. 22.

Matt. xi. 27.

A. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

John xiv. 6.

Jesus saith unto him, I am the Way, the Truth, and the Life ; no man cometh unto the Father but by me.

Q. By whom, and after what manner, doth the Son reveal this knowledge ?

1 Cor. ii. 9,

10, 11, 12.

A. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him ; but God hath revealed them unto us by his Spirit : For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him ? Even so the things of God knoweth no man, but the Spirit of God. Now, we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

Jno. xiv. 25.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, &c.

CHAP. II.

Of the Rule and Guide of Christians, and of the Scriptures.

QUEST. Seeing it is by the Spirit, that Christ reveals the knowledge of God in things spiritual ; is it by the Spirit that we must be led under the gospel ?

A. But ye are not in the flesh, but in the Spirit, Rom. viii. 9, 14. if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God.

Q. Is it an inward Principle then, that is to be the guide and rule of Christians ?

A. But the anointing, which ye have received of 1 John ii. 27. him, abideth in you ; and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie ; and even as it hath taught you, ye shall abide in him.

But as touching brotherly-love, ye need not that 1 Thess. iv. 9. I write unto you ; for ye yourselves are taught of God to love one another.

Q. I perceive by this, that it is by an inward anointing and rule that Christians are to be taught : is this the very tenour of the new covenant dispensation ?

A. For this is the covenant that I will make with Heb. viii. 10, 11. the house of Israel ; after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and Verse 11. they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

And they shall be all taught of God.

John vi. 45.

Q. Did Christ then promise, that the Spirit should both abide with his disciples, and be in them ?

A. And I will pray the Father, and he shall give John xiv. 16, 17. you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

Q. For what end were the scriptures written ?

A. For whatsoever things were written aforetime, Rom. xv. 4. were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Q. For what are they profitable ?

2 Tim. iii.
15, 16, 17.

A. Thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Q. *Wherein consists the excellency of the scriptures?*

2 Pet. i. 20,
21.

A. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

Q. *The scriptures are then to be regarded, because they came from the Spirit, and they also testify, that not they, but the Spirit, is to lead into all truth: in what respect doth Christ command to search them?*

John v. 39.

A. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Q. *I perceive there was a generation of old, that greatly exalted the scriptures, and yet would not believe, nor come to be guided by that the scriptures directed to: how doth Christ bespeak such?*

John v. 45,
46, 47.

A. Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

Q. *What ought such then to be accounted of, notwithstanding their pretences of being ruled by the scriptures?*

2 Pet. iii. 16.

A. In which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction.

CHAP. III.

Of Jesus Christ being manifest in the Flesh ;
the Use and End of it.

QUEST. *What are the scriptures which do most observably prophesy of Christ's appearance ?*

A. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken. Dent. xviii. 15.

Therefore the Lord himself shall give you a sign : Behold a virgin shall conceive and bear a son, and shall call his name Immanuel. Isa. vii. 14.

Q. *Was not Jesus Christ in being, before he appeared in the flesh ? What clear scriptures prove this, against such as erroneously assert the contrary ?*

A. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Mic. v. 2.

In the beginning was the word, and the word was with God, and the word was God ; the same was in the beginning with God : all things were made by him, and without him was not anything made that was made. John i. 1, 2, 3.

Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Jno. viii. 58.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Jno. xvii. 5.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. iii. 9.

For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him. Col. i. 16.

Heb. i. 2. God hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds.

Q. These are very clear, that even the world was created by Christ : but what scriptures prove the divinity of Christ, against such as falsly deny the same ?

John i. 1. A. And the word was God.

Rom. ix. 5. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God.

1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ : this is the true God and eternal life.

Q. What are the glorious names the scriptures give unto Jesus Christ, the eternal Son of God ?

Isaiah ix. 6. A. And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Col. i. 15. Who is the image of the invisible God, the first-born of every creature.

Heb. i. 3. Who being the brightness of his glory, and the express image of his person, (or more properly, according to the Greek, of his *substance*.*)

Rev. xix. 13. And he was clothed with a vesture dipped in blood ; and his name is called the Word of God.

Q. After what manner was the birth of Christ ?

Matt. i. 18. A. Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Luke i. 30, 31, 32, 33. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus : he shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David. Then said Mary unto the angel,

* χαράκις της ὑποστάσεως αὐτοῦ.

How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, that shall be born of thee, shall be called the Son of God.

Q. Was Jesus Christ, who was born of the Virgin Mary, and supposed to be the son of Joseph, a true and real man?

A. Forasmuch as the children are partakers of Heb. ii. 14. flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil.

, For verily he took not on him the nature of an- Heb. ii. 16, 17. gels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, &c.

For we have not an High Priest which cannot be Heb. iv. 15. touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

And the gift by grace, which is by one man Jesus Rom. v. 15. Christ, hath abounded unto many.

But now is Christ risen from the dead, and be- 1 Cor. xv. 20, 21. come the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

Q. After what manner doth the scripture assert the conjunction and unity of the eternal Son of God, in and with the man Christ Jesus?

A. And the word was made flesh, and dwelt John i. 14. among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

For he whom God hath sent, speaketh the words John iii. 34. of God; for God giveth not the Spirit by measure unto him.

How God anointed Jesus of Nazareth with the Acts x. 38. Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him.

Col. i. 19. For it pleased the Father, that in him should all fulness dwell.

Col. ii. 9. For in him dwelleth all the fulness of the God-head bodily.

Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

Q. For what end did Christ appear in the world?

Rom. viii. 3. A. For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

1 John iii. 5, 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. And ye know that he was manifested to take away our sins.

Q. Was Jesus Christ really crucified and raised again?

1 Cor. xv. 3, 4. A. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures.

Q. What end do the scriptures ascribe unto the coming, death, and sufferings of Christ?

Luke ii. 30, 31, 32. A. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel.

Rom. iii. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Eph. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

Col. i. 20, 21, 22. And having made peace through the blood of his cross by him, to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your minds by wicked works; yet now hath he reconciled in the body of

his flesh, through death, to present you holy, unblamable, and unreprouable in his sight.

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? Heb. ix. 12.
14.

For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Pet. iii. 18

Hereby perceive we the love of God, because he laid down his life for us. 1 John iii.
16.

And for this cause he is the Mediator of the New Testament, that by means of the redemption of transgressions that were under the First Testament, they which are called might receive the promise of the eternal inheritance. Heb. ix. 15.

Q. Is Christ then the Mediator?

A. For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. 1 Tim. ii. 5.

Q. Was not Christ the Mediator until he appeared, and was crucified in the flesh?

A. He is the Lamb that was slain from the foundation of the world. Rev. v. 12.
And xiii.
8.

Q. Is it needful then to believe, that the saints of old did partake of Christ, as then present with and nourishing them?

A. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. 1 Cor. x. 1,
2, 3, 4.

Q. But whereas most of these scriptures before-

mentioned do hold forth, that the death and sufferings of Christ were appointed for the destroying, removing, and remitting of sin; did he so do it while he was outwardly upon earth, as not to leave anything for himself to do in us, or for us to do, in and by his strength?

1 Pet. ii. 21. A. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Col. i. 23, 24. Whereof I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church.

2 Cor. iv. 10 11. Always bearing about in the body, the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body. For we which live, are alway delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh.

2 Cor. v. 15. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and also rose again.

Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.

CHAP. IV.

Of the New Birth, the inward Appearance of Christ in Spirit, and the Unity of the Saints with him.

QUEST. Doth Christ promise then to come again to his disciples?

Jno. xiv. 18. A. I will not leave you comfortless: I will come to you.

Q. Was this only a special promise to these disciples? or is it not the common privilege of the saints?

Isa. lvii. 15. A. For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in

the high and holy place, with him also that is of a contrite and humble spirit, &c.

For ye are the temple of the living God ; as God ^{2 Cor. vi. 16} hath said, I will dwell in them, and walk in them.

Behold I stand at the door and knock ; if any ^{Rev. iii. 20.} man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.

Q. Doth the apostle Paul speak of the Son of God's being revealed in him ?

A. But when it pleased God, who separated me ^{Gal. i. 15, 16.} from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen.

Q. Is it needful then to know Christ within ?

A. Examine yourselves, whether ye be in the ^{2 Cor. xiii. 5.} faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?

Q. Was the apostle earnest, that this inward birth of Christ should be brought forth in any ?

A. My little children, of whom I travail in birth ^{Gal. iv. 19.} again, until Christ be formed in you.

Q. What saith the same apostle of the necessity of this inward knowledge of Christ, and of the new creature, beyond the outward ?

A. Wherefore henceforth know we no man after the flesh ; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature ; old things are passed away, behold all things are become new. ^{2 Cor. v. 16, 17.}

But ye have not so learned Christ ; if so be that ^{Eph. iv. 21, 22, 23, 24.} ye have heard him, and have been taught by him, as the truth is in Jesus : that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.

Q. Is this Christ within, the mystery of God and hope of glory, which the apostle preached ?

Col. i. 27,
28. A. To whom God would make known what is the riches of the glory of this mystery among the gentiles ; which is, Christ in you the hope of glory, whom we preach.

Q. *Doth the apostle anywhere else press the putting on of this new birth ?*

Rom. xiii.
14. A. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Q. *Doth he write to any of the saints, as having put off the old, and put on the new man ?*

Gal. iii. 27. A. For as many of you as have been baptized into Christ, have put on Christ.

Col. iii. 9,
10. Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.

Q. *What speaketh Christ himself of the necessity of this new birth ?*

John iii. 5. A. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Q. *Of what seed cometh this birth ?*

1 Pet. i. 23. A. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Q. *What doth the apostle Paul witness of himself concerning this new life ?*

Gal. ii. 20. A. I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me.

Q. *What is the preaching of the cross of Christ ?*

1 Cor. i. 18. A. For the preaching of the cross is to them that perish, foolishness ; but unto us that are saved, it is the power of God.

Q. *What effect hath this cross in the apostle ? And how much preferreth he the new creature, to all outward and visible ordinances and observances ?*

Gal. vi. 14,
15. A. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world ; for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Q. What speaketh Christ of the unity of the saints with him?

A. At that day ye shall know that I am in my Jno. xiv. 20. Father, and ye in me, and I in you.

Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xv. 4, 5.

Neither pray I for these alone, but for them also which shall believe in me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. John xvii. 20, 21, 22, 23.

Q. What saith the apostle Paul to this purpose?

A. For both he that sanctifies, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren. Heb. ii. 11.

Q. What saith the apostle Peter?

A. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Pet. i. 4.

CHAP. V.

Concerning the Light wherewith Jesus Christ hath enlightened every Man; the Universality and Sufficiency of God's Grace, to all the World, made manifest therein.

QUEST. Wherein consists the love of God towards fallen and lost man?

John iii. 16. A. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

Q. *What is intended here by the world? all and every man, or only a few?*

Heb. ii. 9. A. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man.

1 John ii. 1, 2. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Q. *Methinks the apostle John is very plain there, in mentioning the whole world, which must be, not only the saints, but all others, seeing he distinguisheth the world from himself, and all the saints to whom he then wrote: What saith Paul elsewhere in this matter?*

Col. i. 27, 28. A. Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1 Tim. ii. 1, 3, 4, 6. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth; who gave himself a ransom for all, to be testified in due time.

Q. *What is the apostle Peter's testimony in this?*

2 Pet. iii. 9. A. The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Q. *Are there any more scripture passages that prove this thing?*

Ezek xxxiii 11. A. Say unto them, As I live, saith the Lord God,

I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

The Lord is gracious, and full of compassion; Psalm cxlv. 8, 9. slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works.

To wit, that God was in Christ, reconciling the 2 Cor. v. 19. world unto himself.

Q. Seeing then, by these scriptures it appears that the love of God is held out to all, that all might have been, or may be, saved by Christ; what is to be judged of those who assert, that God nor Christ ever purposed love or salvation to a great part of mankind, and that the coming and sufferings of Christ never was intended, nor could be useful to their justification; but will and must be effectual for their condemnation, even according to God's purpose; who from their very infancy, to their grave, with-held from them all means of salvation? What saith the scripture to such?

A. For God sent not his Son into the world to John iii. 17. *condemn the world, but that the world, through him, might be saved.*

I am come a light into the world, that whosoever John xii. 46, 47. believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

Q. From what scripture then came these men to wrest an opinion so contrary to truth?

A. For the children being not yet born, neither Rem. ix. 11. 12, 13. *having done any good or evil, that the purpose of God, according to election, might stand, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated.*

Q. I perceive in that scripture it was only said, before the children were born, the elder shall serve the younger; these other words (Jacob have I loved, Esau have I hated) are mentioned out of the prophet Malachi, who wrote them many hundred years after both were dead: Doth not the scripture mention any

other cause of God's hating Esau, than merely his decree? What saith the apostle elsewhere?

Heb. xii. 16,
17.

A. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright: for ye know how that afterward, when he would have inherited the blessing, he was rejected.

Q. But seeing that such allege, that it is because of Adam's sin, that many, even children, are damned; doth not the scripture aver, that the death of Christ was as large to heal, as Adam's sin could be to condemn?

Rom. v. 15,
18.

A. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

Q. That proves abundantly, that Christ's death is of sufficient extent to make up any hurt Adam's sin brought upon mankind: What is then the cause of condemnation?

John iii. 18.

A. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

2 Thess. ii.
10, 11, 12.

And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness.

Q. Seeing it is so of a truth, according to the scripture's testimony, that God has purposed love and mercy to all, in the appearance of his Son Jesus Christ, is the gospel, or glad tidings of this salvation, brought nigh unto all, by which they are put into a capacity of receiving the grace, and being saved by it?

A. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister. Col. i. 23.

Q. What is the gospel?

A. I am not ashamed of the gospel; for it is the power of God unto salvation, to every one that believeth. Rom. i. 16.

Q. Is this gospel hid?

A. If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them. 2 Cor. iv. 3, 4.

Q. Is this light then come into the world? And are not men condemned because they love it not, and not because it is hid from them?

A. And this is the condemnation, that light is come into the world, and men love darkness rather than light. John iii. 19.

Q. Why do they so?

A. Because their deeds were evil. John iii. 19.

Q. Is every man enlightened by this light?

A. He was not that light, but was sent to bear witness of that light, that was the true light, which enlighteneth every man that cometh into the world. John i. 8, 9.

Q. Doth this light discover all things?

A. All things that are reprov'd, are made manifest by the light, for whatsoever doth make manifest, is light. Eph. v. 13.

Q. Do evil men preach up this light, or mind it?

A. Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. John iii. 20.

They are of those that rebel against the light. Job. xxiv. 13.

Q. Do good men love it, and follow it?

A. He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. John iii. 21.

Q. What benefit doth redound to such as love the light, and walk in it ?

1 John i 7 A. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.

Q. Doth Christ command to take heed to the light ?

John xii. 36. A. While ye have light, believe in the light, that ye may be the children of light.

Q. Were the apostles commanded to turn people to the light ?

Acts xxvi. 17, 18. A. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Q. Doth this light abide with every man all his life-time, in order to save, or only during the day of his visitation ?

Jno. xii. 35. A. Yet a little while is the light with you ; walk while ye have the light, lest darkness come upon you.

Heb. iv. 7. Again, he limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day, if ye will hear his voice, harden not your hearts.

Q. How can it be proved, that there is a day wherein people may know things concerning their peace, which afterwards may be hid from them ?

Luke xix. 41, 42. A. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! But now they are hid from thine eyes.

Q. Is there any other scripture proof of the Lord's willingness to gather a people who would not, and therefore were condemned ?

Matt. xxiii. 37. Luke xiii 34. A. O Jerusalem, Jerusalem ! thou that killest the prophets, and stonest them which are sent unto thee : how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not?

Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all the debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matt. xviii.
32, 33, 34.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo we turn to the Gentiles.*

Acts xiii. 46

Because I have called, and ye refused; I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh.

Prov. i. 24,
25, 26.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.

Jer. xviii. 9,
10.

Q. *Doth God's Spirit then strive for a season, and afterwards forbear?*

A. And the Lord said, My Spirit shall not always strive with man.

Gen. vi. 3.

Q. *May it then be resisted?*

A. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.

Acts vii. 51.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. i. 18.

Q. *Hath God manifested to man that which may be known of himself?*

A. That which may be known of God, is manifested in them; for God hath showed it unto them.

Rom. i. 19.

Q. *Is then this light or seed sown in the hearts of evil men?*

Matt. xiii.
3, 4, 5, 7.

A. And he spake many things to them in parables: Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way-side, &c. some fell among stony places, &c. and some fell among thorns, &c.

Q. *Are those places, where the seed is said to have fallen, understood of the hearts of men?*

Matt. xiii.
18, 19.

A. Hear ye, therefore, the parable of the sower, When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart; this is he which received the seed by the way-side, &c.

Q. *Is this seed small in its first appearance?*

Matt. xiii.
31, 32.

A. The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which is indeed the least of all seeds.

Q. *Forasmuch as many understand not this, under the notion and appellation of light or seed, it being quite another dialect than the common; though I must needs confess, it is the very language of the scriptures: is there a saving manifestation of the Spirit given unto all?*

1 Cor. xii. 7

A. The manifestation of the Spirit is given to every man to profit withal.

Q. *Sure, if it be to profit withal, it must be in order to save; for if it were not useful, yea, sufficient to save, what profit could it be of? But in regard some speak of a grace that is common, and of a grace that is saving, is there such a grace common unto all, as brings salvation?*

Tit. ii. 11.

A. The grace of God that brings salvation, hath appeared to all men.

Q. *That which brings salvation must needs be saving; what doth that grace teach us?*

Tit. ii. 12.

A. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Q. *Certainly that which teacheth both righteousness and godliness must be sufficient; for therein consisteth*

the whole duty of man : what saith the apostle elsewhere of this instructor ?

A. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

Q. What is the word of God ?

A. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open to the eyes of him with whom we have to do. Heb. iv. 12, 13.

Q. Ought we not to take heed to this word ?

A. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pet. i. 19.

Q. I perceive the scriptures are very clear, both concerning the universality and sufficiency of this light, seed, grace, and word of God ; but is this word nigh or afar off, inward or outward ?

A. Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above :) or, who shall descend into the deep ? (that is to bring up Christ again from the dead.) But what saith it ? The word is nigh thee, even in thy mouth and in thy heart : that is the word of faith which we preach. Rom. x. 6, 7, 8.

Q. That is clear, as to the word ; is there any scripture speaks of the light's being inward ?

A. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. iv. 6, 7.

Q. But seeing it is also called the seed of the kingdom, is the kingdom of God also within ?

Luke xvii.
20, 21.

A. The kingdom of God comes not with observation ; neither shall they say, lo here, or lo there ; for behold, the kingdom of God is within you.

CHAP. VI.

Concerning Faith, Justification and Works.

QUEST. *What is faith ?*

Heb. xi. 1.

A. Faith is the substance of things hoped for, and the evidence of things not seen.

Q. *Is faith of absolute necessity ?*

Heb. xi. 6.

A. Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Q. *Are we justified by faith ?*

Gal. iii. 24.

A. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Q. *What is the nature of this faith that availeth to justification ?*

Gal. v. 6.

A. For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

Q. *Are works then necessary to justification, as well as faith ?*

Jam. ii. 20
to 24.

A. But wilt thou know, O vain man, that faith without works is dead : Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness : he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.

Q. *If then both be equally required in justification, what are these works which the apostle excludes so much ?*

A. By the deeds of the law there shall no flesh be justified in his sight. Rom. iii. 20

Q. *But though we be not justified by the deeds of the law, is not this to exclude boasting, that the grace of God may be exalted?*

A. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works. Eph. ii. 8, 9, 10.

Q. *Are even the works which are performed by grace excluded? Are we never said to be saved or justified by them?*

A. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life. Titus iii. 5, 6, 7.

Q. *I perceive then, that to be justified by grace, is to be justified or saved by regeneration, which cannot exclude the works wrought by grace and by the Spirit; how doth the apostle add in the next verse, for the maintaining this against those that cavil about the law?*

A. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. Titus iii. 8, 9.

Q. *Doth the apostle Paul, that is so much against justification by the works of the law, speak anywhere else of being justified by the Spirit?*

A. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. I Cor. vi. 11.

Q. *But since the law gives not power nor ability to obey, and so falls short of justification, is there no*

power under the gospel, by which the righteousness of the law comes to be fulfilled inwardly.

Rom. viii.
3, 4.

A. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

Q. *Seeing then there is power in the Spirit, are not works, through it, a condition upon which life is proposed under the new covenant ?*

Rom. viii.
13.

A. For if ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

Q. *Do not the apostles then frequently propose life to people, upon condition of repentance and other works ?*

Acts iii. 19.

A. Repent ye, therefore, and be converted, that your sins may be blotted out.

Rom. viii.
17.

And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we also may be glorified together.

2 Tim. ii.
11, 12, 21.

It is a faithful saying : for if we be dead with him, we shall also live with him : if we suffer, we shall also reign with him. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

Rev. ii. 5.

Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.

Q. *It appears clearly by these passages, that the apostle excludes only our righteousness, which he elsewhere explains as being the righteousness of the law, from being necessary to justification, and not such works as the law of the Spirit of life leads to, and which are not so much ours as Christ in us ; are not such good works rewarded, though they require no absolute merit, as being the fruits of free grace ; yet*

doth not God judge according to them, and may they not be said to have a reward?

A. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman; and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase; that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. Ezek. xviii. 5 to 9.

For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Matt. xvi. 27.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him. Acts x. 34, 35.

The righteous judgment of God; who will render to every man according to his deeds: to them, who, by patient continuance in well-doing, seek for glory and honour, and immortality, eternal life: but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile. Rom. ii. 5, 6, 7, 10.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 Thes. i. 5.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 25.

Heb. x. 35. Cast not away, therefore, your confidence, which hath great recompense of reward.

1 Pet. i. 17. And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.

Rev. xxii. 12, 14. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Q. It should seem that the purpose of God in sending his Son the Lord Jesus Christ, was not simply to save men by an imputative righteousness altogether without them; but also by the washing of regeneration, or an inward righteousness: what saith the scripture further of this?

Matt. i. 21. A. And thou shalt call his name Jesus, for he shall save his people from their sins.

Tit. ii. 13, 14. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

CHAP. VII.

Concerning Perfection, or Freedom from Sin.

QUEST. I perceive then by all these scriptures aforementioned, that Christ, as well as he hath purchased pardon for our sins, hath also obtained power by which we may even here be cleansed from the filth of them: May we expect then in this life to be freed from the dominion of sin?

Rom. vi. 14. A. For sin shall not have dominion over you.

Q. For what reason?

A. For ye are not under the law, but under grace.

Q. How cometh the apostle then to cry out and complain of sin, saying, Who shall deliver me from the body of this death? Doth he speak that as a condi-

tion always permanent to him and other saints, or only that which he had passed through? What saith he afterwards.

A. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. viii. 1,
2, 35 to 39.

Q. *What saith that apostle then unto such, who taking occasion from his words, should plead for continuance in sin for term of life, and think to be saved by the imputative righteousness of Christ, as being under grace?*

A. What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

Rom. vi. 1,
2.

What then? Shall we sin, because we are not under the law, but under grace? God forbid.

Rom. vi. 15.

Q. *Is not the apostle then so far from supposing that condition, of being always under sin, to be his own constant condition, or that of all the saints, that he even supposes many of the then church of Rome, to whom he wrote, to be free from it? How bespeaketh he them, as in relation to this matter?*

A. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father,

Rom. vi. 2,
3, 4, 5, 6,
7, 11, 12,
13, 16 to
23.

Rom. vi.

even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

Q. It would appear then, that God requires of us to be perfect?

Mat. v. 48.

A. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Q. Is it then possible to keep the commandments?

A. My yoke is easy, and my burthen is light. Matt. xi. 30.
1 John, v. 3.
for this is the love of God, that we keep his commandments, and his commandments are not grievous.

Q. *Is it necessary then for salvation, to keep the commandments?*

A. Blessed are they that do his commandments, Rev. xxii. 14.
that they may have right to the tree of life, and may enter in through the gates into the city.

Q. *Do you understand by this perfection, that any have so kept the commandments, as never to have sinned?*

A. If we say that we have not sinned, we make 1 John i. 10.
him a liar, and his word is not in us.

Q. *Do you understand, that those who are perfect may say, they have no sin, or only that having sinned, and so having sin, in respect they once sinned, as the apostle in the passage cited mentions? May they notwithstanding thereof, not only come to know forgiveness for the guilt, but also cleansing from the filth?*

A. If we say we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

Q. *This scripture seems to be very plain, being compared with the other before mentioned: but because some are apt to mistake and wrest the words of the apostle, what saith he elsewhere? Did he judge any could know God, or be true Christians, who kept not the commandments?*

A. My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him: he that saith he abideth in him, ought himself also so to walk even as he walked. 1 John ii. 1, 3, 4, 5, 6.

Beloved, now are we the sons of God, and it doth 1 John iii. 2 to 10.

1 John iii. not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is: and every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not. Whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

Q. It is very plain by these passages, that the apostles were far of another mind, than those who plead for sin during term of life, and much against the deceit of those who will esteem themselves good Christians while they live in their sins.

Mat. vii. 21, 24. A. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock.

John xiii. 17. If ye know these things, happy are ye if ye do them.

Q. What saith the apostle Paul further concerning the needfulness of this thing?

1 Cor. vii. 19. A. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.

Q. Was not this, according to the apostle Paul's

judgment, the very intention of Christ, to have his church and children to be pure, and without spot?

A. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Eph. i. 4.

Even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. Eph. v. 25, 26, 27.

Q. Doth not Paul press the same thing further, besides the other passages above-mentioned?

A. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Finally, brethren, farewell; be perfect. Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. To the end he may establish your hearts unblamable in holiness before God. And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 2 Cor. vii. 1.
2 Cor. xiii. 11.
Col. i. 28.
Col. iv. 12.
1 Thes. iii. 13.
Ch. v. 23.

Q. Is not this then the very end for which God appointed teachers in his church?

A. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. iv. 11, 12, 13.

Q. Seeing this is so much pressed by the holy men, doth not the scripture, which cannot lie, give to some of the saints this testimony, as being free from sin at

some times, and so not always and daily sinning, as is supposed?

Gen. vi. 9. A. Noah was a just man, and perfect in his generations; and Noah walked with God. And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? There was in the days of Herod, King of Judea, a certain priest, named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth; and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Q. That proves sufficiently as to particular persons; but what doth the scripture intimate of this nature, even of considerable numbers?

Eph. ii. 4, 5, 6. A. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. And I looked, and lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God.

Heb. xij. 22, 23.

Rev. xiv. 1, 4, 5.

CHAP. VIII.

Concerning Perseverance, and Falling from Grace.

QUEST. *Is it enough for a believer to be sure that he hath once received true grace? Or is there any further certainty requisite?*

A. Wherefore the rather, brethren, give diligence ^{2 Pet. i. 10.} to make your calling and election sure; for if ye do these things ye shall never fall.

Q. *May one that hath received true grace, have ground to fear; or suppose he can fall?*

A. But I keep under my body, and bring it into ^{1 Cor. ix. 27.} subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

Q. *That greatly contradicteth the doctrine of such as say, Once in grace, ever in grace: But doth the apostle Paul express this only out of an humble esteem of himself? Or doth he judge or suppose the like of other saints?*

A. Take heed, brethren, lest there be in any of ^{Heb. iii. 12, 13.} you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. Let us labour therefore to ^{Heb. iv. 11.} enter into that rest, lest any man fall after the same example of unbelief. For it is impossible for those ^{ch. vi. 4, 5, 6.} who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Looking diligently, ^{ch. xii. 15.} lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled.

Q. Doth he speak this only by supposition, or doth he assert it not only possible, but certain?

2 Tim. iv. 3, 4. A. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.

Q. Doth the apostle even judge it necessary to guard such an one, as his beloved son Timothy, against this hazard?

1 Tim. i. 18, 19. A. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience; which some having put away, concerning faith have made shipwreck. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. And their word will eat as doth a canker; of whom is Hymeneus and Philetus, who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.

Q. Doth the apostle anywhere express his fears of this, as a thing that may happen to any number of people who once truly received the faith of Christ?

Rom. xi. 20. A. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, &c. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

Q. What is the apostle Peter's mind? Does he judge, that such as have known the right way, may forsake it?

2 Pet. ii. 14, to 22. A. Cursed children, which have forsaken the right way, and are gone astray, following the way of Baalam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity;

the dumb ass speaking with man's voice, forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning: for it had been better for them, not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb, The dog is turned to his vomit again, and the sow that was washed, to her wallowing in the mire.

² Pet. ii. 17
to 22.

Q. Gives he any caution to them that stand, as supposing they also may fall?

A. Ye therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own stedfastness.

² Pet. iii. 17.

Q. May a man be truly a branch in Christ, or a real member of his body, and afterwards be cut off?

A. If a man abide not in me, he is cast forth as a branch, and is withered.

John xv. 6.

Q. May a righteous man then depart from his righteousness?

A. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, he shall die.

Ezek. xviii.
26, and
xxxiii. 13.

Q. May a believer come to such a condition in this life, from which he cannot fall away?

A. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jeru-

Rev. iii. 12.

saalem, which cometh down out of heaven from my God, and I will write upon him my new name.

Q. May such an one come to be assured that he is in this condition?

Rom. viii.
38, 39.

A. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

Concerning the Church and Ministry.

QUEST. What is the church?

1 Tim. iii.
15.

A. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Q. Who is the head of the church?

Col. i. 13,
18.

A. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: and he is the head of the body, the church, from which all the body by joints and bands, having nourishment, ministered and knit together, increaseth with the increase of God.

Ch. ii. 19.

Q. What kind of persons make the church?

1 Cor. i. 2.

A. They that are sanctified in Christ Jesus.

Acts ii. 47.

And the Lord added to the church daily such as should be saved.

Q. Hath not Christ appointed officers in the church, for the work of the ministry?

Eph. iv. 8,
11, 12.

A. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Q. What kind of men should such as are teachers and overseers of the church be?

A. A bishop then must be blameless, the husband ^{1 Tim. iii. 2, to 7.} of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the Devil.

For a bishop must be blameless, as the steward ^{Tit. i. 7, 8, 9.} of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers.

Q. What is incumbent upon such to do?

A. Take heed, therefore, to yourselves, and to all ^{Acts xx. 28.} the flock, over which the Holy Ghost hath made you overseers, to feed the church of God.

The elders which are among you I exhort, who ^{1 Pet. v. 1, 2, 3.} am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

Q. Though they be not to lord it over the flock, yet is there not a respect due to them in their place?

A. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. ^{1 Tim. v. 17.}

Q. Albeit then, among true Christians, every one that believeth, is to have the witness in himself, being persuaded in himself by the spirit ; yet is there not also a real subjection to be to one another in the Lord ?

1 Cor. xiv. 32. A. The spirits of the prophets are subject to the prophets.

Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief ; for that is unprofitable for you.

1 Thea. v. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works' sake.

1 Pet. v. 5. Likewise, ye younger, submit yourselves unto the elder ; yea, all of you be subject one to another, and be clothed with humility ; for God resisteth the proud, and giveth grace unto the humble.

Q. How ought true teachers to minister in the church ?

1 Pet. iv. 10, 11. A. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God : if any speak, let him speak as the oracles of God : if any man minister, let him do it as of the ability which God giveth ; that God in all things may be glorified, through Jesus Christ.

Q. I perceive then, that every true minister of the church of Christ, is to minister of the gift and grace of God, which he hath received : but some are of the judgment, that natural wisdom or parts, and human learning, are the qualifications which are of absolute necessity for a minister ; but grace they judge not to be so absolutely necessary, but that one may be a minister without it : What saith the scripture in this case ?

Tit. i. 7, 8. A. A bishop must be blameless, sober, just, holy, temperate.

Q. Methinks it is impossible for a man to be blameless, just, holy, sober, and temperate, without the

grace of God : so that if these qualifications be absolutely necessary, then surely, that without which a man cannot be so qualified, must be necessary also : but what saith the scripture, as to the necessity of natural wisdom, and human learning ?

A. Where is the wise ? Where is the scribe ? 1 Cor. i. 20. 21.
Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.

Q. *It seems then, the preachings of the true ministers are not gathered together by wisdom and learning : it hath been supposed that a man must be greatly skilled in learning, to make a good sermon : what is the apostle's judgment in the case ?*

A. For Christ sent me not to baptize, but to preach Ver. 17.
the gospel ; not with wisdom of words, lest the cross of Christ should be made of none effect.

And I was with you in weakness, and in fear, and in much trembling : and my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power : that your faith should not stand in the wisdom of men, but in the power of God. Chap. ii. 3, 4, 5.

Q. *I perceive the apostle lays far more stress upon the demonstration and power of the spirit in a preacher, than upon human literature . Ought ministers then to preach as the spirit teacheth them ?*

A. Which things also we speak, not in the words 1 Cor. ii. 13.
which man's wisdom teacheth, but which the Holy Ghost teacheth.

And they were all filled with the Holy Ghost, and Acts ii. 4.
began to speak as the spirit gave them utterance.

Q. *Is it Christ then that speaketh in and through his ministers ?*

A. For it is not ye that speak, but the spirit of Mat. x. 20.
your Father, which speaketh in you.

For it is not ye that speak, but the Holy Ghost. Mark xiii. 11.

For the Holy Ghost shall teach you in the same Luke xii. 12.
hour, what ye ought to say.

2 Cor. xiii.
3.

Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

Q. What is the apostle's mind of that human learning, which some cry up so much, and think so needful in a minister ?

Col. ii. 8.

A. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

1 Tim. vi.
20.

O Timothy ! keep that which is committed to thy trust, avoiding prophane and vain babblings, and oppositions of science, falsely so called.

Q. Though true ministers speak not by the natural wisdom of man ; yet is their testimony altogether void of wisdom ?

1 Cor. ii. 6,
7.

A. Howbeit, we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to our glory.

Q. What is the reason that man by his natural wisdom is not capable to minister in the things of God ?

Ver. xi. 14.

A. For what man knoweth the things of a man, save the spirit of a man which is in him ? Even so the things of God knoweth no man, but the spirit of God. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.

Q. These scriptures do sufficiently hold forth that the true call to the ministry is from God ; that that which makes a true minister, is the gift and grace of God ; that the true and effectual preaching of a faithful minister is such, as is from the inward teaching and leading of the spirit of God : But what say the scriptures touching the maintenance of ministers ?

Gal vi. 6.

A. Let him that is taught in the word communicate unto him that teacheth in all good things.

1 Cor. ix. 11
to 14.

If we have sown unto you spiritual things, is it a

great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar: even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

For the scripture saith, Thou shalt not muzzle ^{1 Tim. v. 18.} the ox that treadeth out the corn; and, the labourer is worthy of his reward.

Q. I perceive by these scriptures, that there lieth an obligation upon the saints, to help with outward things, such as truly minister unto them spiritual; but this seems to be voluntary: Ought not therefore true ministers to preach, whether they be sure of this or not? What saith the apostle of himself in this case; and what adviseth he others?

A. But I have used none of these things, neither ^{1 Cor. ix. 15 to 18.} have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorifying void. For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel, for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me: What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

I have coveted no man's silver or gold, or apparel. ^{Acts xx. 33, 34, 35.} Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

Q. It is observable, that the apostle everywhere makes special mention among the qualifications of teachers, that they be not given to filthy lucre : What ought we then to think of those teachers, who will not preach without hire ? Yea, that will by violence take from those who receive no spirituals from them ? Are they like to the ministers of Christ ? Or what else saith the scripture of such ?

Isa. lvi. 11.

A. Yea, they are greedy dogs, which can never have enough ; and they are shepherds that cannot understand ; they all look to their own way, every one for his gain from his quarter.

Ezek. xxxiv
2; 3, 8.

Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God, unto the shepherds, Woe be to the shepherds of Israel, that do feed themselves : should not the shepherds feed the flocks ? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed ; but ye feed not the flock. As I live, saith the Lord God, surely, because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock ; but the shepherds fed themselves, and fed not my flock.

Micah iii. 5,
11.

Thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth, and cry, Peace ; and he that putteth not into their mouths, they even prepare war against him. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money ; yet will they lean upon the Lord, and say, Is not the Lord amongst us ? None evil can come upon us.

Q. These are plain testimonies from the prophets ? are there none such from the apostles ?

1 Tim. vi.
5 to 10.

A. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness ; from such withdraw thyself. But godliness with contentment is great gain : for we brought nothing into the world, and it is certain we can

carry nothing out : and having food and raiment, let us therewith be content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil ; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

For men shall be lovers of their own selves, 2 Tim. iii. 2. covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

For there are many unruly and vain talkers and Tit. i. 10, 11. deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

But there were false prophets also among the 2 Pet. ii. 1, 2, 3, 14, 15. people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you ; whose judgment now of a long time lingereth not, and their damnation slumbereth not : having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls ; an heart they have exercised with covetous practices ; cursed children, who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

Woe unto them, for they have gone in the way of Jude i. 10. Cain, and run greedily after the errors of Balaam for reward, and perished in the gainsaying of Core. These are murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration, because of advantage.

Q. Ought there to be any order in the church of God ?

- 1 Cor. xiv. 40. A. Let all things be done decently and in order.
- Q. *What good order is prescribed in the church concerning preachers? Is it fit that only one or two speak; or may more, if moved thereunto?*
- Ver. 30 to 33. A. If anything be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets: for God is not the author of confusion, but of peace, as in all the churches of the saints.
- Q. *Is there any promise that daughters, as well as sons, shall prophesy under the gospel?*
- Joel ii. 28. A. And it shall come to pass afterwards, that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions.
- Q. *Is this promise fulfilled, and to be fulfilled?*
- Acts ii. 16, 17. A. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams.
- Q. *Is there any such instance of old in the scriptures?*
- Acts xxi. 9. A. And the same man had four daughters, virgins, which did prophesy.
- Q. *But may all women speak, or are any commanded to keep silence in the church?*
- 1 Cor. xiv. 34, 35. A. Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience; as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.
- 1 Tim. ii. 11, 12. Let the women learn in silence with all subjection. But I suffer not a woman to teach, or usurp authority over the man, but to be in silence.

Q. The first of these seems only to relate to women that have husbands : what comes of them that have none ? The second speaks nothing of the church, but only that she ought not to usurp authority over the man : Hath this no limitation ? Doth not the same apostle give directions, how women that speak should behave themselves in the church ?

A. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head ; for that is even all one as if she were shaven. 1 Cor. xi. 4, 5.

CHAP. X.

Concerning Worship.

QUEST. What is the worship that is acceptable to God ?

A. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. John iv. 23, 24.

Q. Seeing prayer is a part of worship, when ought we to pray ?

A. And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke xviii. 1.

Pray without ceasing.

1 Thes. v. 17.

Q. Hath God no respect to the manner of calling upon him ?

A. For there is no difference between the Jew and the Greek ; for the same Lord over all, is rich unto all that call upon him. Rom. x. 12.

Q. Doth God hear the prayers of all that call upon him ?

A. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalm cxlv 18.

PROV. xv. The Lord is far from the wicked ; but he heareth
 the prayer of the righteous.

John ix. 31. Now we know that God heareth not sinners ; but
 if any man be a worshipper of God, and doeth his
 will, him he heareth.

1 John v.
 14. And this is the confidence that we have in him,
 that if we ask anything according to his will, he
 heareth us.

*Q. After what manner doth the apostle declare he
 will pray ?*

1 Cor. xiv.
 15. A. What is it then ? I will pray with the spirit,
 and I will pray with the understanding also : I will
 sing with the spirit, and I will sing with the under-
 standing also.

Q. Must we then pray always in the spirit ?

Eph. vi. 18. A. Praying always, with all prayer, and supplica-
 tion in the spirit, and watching thereunto with all
 perseverance, and supplication for all saints.

*Q. Since we are commanded to pray always in it,
 can we do it of our own selves, without the help thereof ?*

Rom. viii.
 26, 27. A. Likewise the spirit also helpeth our infirmities ;
 for we know not what we should pray for as we
 ought ; but the spirit itself maketh intercession for
 us with groanings which cannot be uttered. And
 he that searcheth the hearts, knoweth what is the
 mind of the spirit, because he maketh intercession
 for the saints according to the will of God.

*Q. I perceive, that without the leadings and help of
 the spirit, prayers are altogether unprofitable : may
 not a man truly utter those things that are spiritual,
 without the spirit's assistance ?*

1 Cor. xii. 3. A. Wherefore I give you to understand, that no
 man speaking by the spirit of God, calleth Jesus
 accursed ; and that no man can say, that Jesus is the
 Lord, but by the Holy Ghost.

*Q. This is strange ; it seems the spirit is much
 more necessary than many called Christians suppose it
 to be ; some of which can scarce give a good account
 whether they have it, or want it : but if a man speak
 things true upon the matter, are they not true as from
 him, if spoken without the spirit ?*

A. And though they say, The Lord liveth, surely Jer. v. 2. they swear falsely.

Q. *It is apparent from all these scriptures, that the true worship of God is in the spirit ; and as it is not limited to a certain place, neither to any certain time, what shall we think of them that plead for the observation of certain days ?*

A. But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed upon you labour in vain. Gal. iv. 9, 10, 11.

Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath-day, which are a shadow of things to come : but the body is of Christ. Col. ii. 16, 17.

Q. *Seeing it is so, may not some Christians as lawfully esteem all days alike, as others may esteem some days above another ; what rule giveth the apostle in this case ?*

A. One man esteemeth one day above another ; another esteemeth every day alike : let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord ; for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Rom. xiv. 5, 6.

Q. *But is it not conveaient and necessary, that there be a day set apart to meet and worship God in ? Did not the apostles and primitive Christians used to meet upon the first day of the week, to make their collections, and to worship ?*

A. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi. 1, 2.

CHAP. XI.

Concerning Baptism, and Bread and Wine.

QUEST. *How many baptisms are there ?*

Eph. iv. 5.

A. One Lord, one faith, one baptism.

Q. *What is this baptism ?*

1 Pet. ii.
21, 22.

A. The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God ; angels and authorities, and powers, being made subject unto him.

Q. *What saith John the Baptist of Christ's baptism ? How distinguisheth he it from his ?*

Mat. iii. 11.

A. I indeed baptize you with water unto repentance ; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire.

Q. *Doth not Christ so distinguish it also ?*

Acts i. 4, 5.

A. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.

Q. *Doth not the apostle Peter also observe this ?*

Ch. xi. 15,
16.

A. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.

Q. *Then it seems John's baptism must pass away, that Christ's may take place ; because John must decrease, that Christ may increase ?*

John iii. 30.

A. He must increase, but I must decrease.

Q. I perceive then many may be sprinkled with, and dipped and baptized in water, and yet not truly baptized with the baptism of Christ: What are the real effects in such as are truly baptized with the baptism of Christ?

A. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 3, 4.

For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27

Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

Q. I perceive there was a baptism of water, which was John's baptism, and is therefore by John himself contra-distinguished from Christ's: Was there not likewise something of the like nature appointed by Christ to his disciples, of eating bread, and drinking wine, in remembrance of him?

A. For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23, 24, 25.

Q. How long was this to continue?

A. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26

Q. Did Christ promise to come again to his disciples?

A. I will not leave you comfortless; I will come to you. Jesus answered and said unto him, If a man love me, he will keep my words, and my Father John xiv. 18, 23.

will love him, and we will come unto him, and make our abode with him.

Q. *Was this an inward coming?*

John xiv.
20.

A. At that day ye shall know that I am in my Father, and ye in me, and I in you.

Q. *But it would seem, this was even practised by the church of Corinth after Christ was come inwardly: Was it so, that there were certain appointments positively commanded, yea, and zealously and conscientiously practised by the saints of old, which were not of perpetual continuance, nor yet now needful to be practised in the church?*

John xiii.
14, 15.

A. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.

Acts xv.
28, 29.

For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well: fare ye well.

James v. 14.

Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

Q. *These commands are no less positive than the other; yea, some of them are asserted as the very sense of the Holy Ghost, as no less necessary than abstaining from fornication, and yet the generality of Protestants have laid them aside, as not of perpetual continuance: But what other scriptures are there to show that it is not necessary, for that of bread and wine to continue?*

Rom. xiv.
17.

A. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Col. ii. 16,
20 to 22.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days. Wherefore if ye be dead with Christ from the rudiments of the world;

why, as though living in the world, are ye subject to ordinances? (Touch not, taste not, handle not: which all are to perish with the using) after the commandments and doctrines of men.

Q. These scriptures are very plain, and say as much for the abolishing of this, as to any necessity, as aught that can be alleged for the former: but what is the bread then, wherewith the saints are to be nourished?

A. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which comes down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst: I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever,

John vi. 32
to 35, and
48 to 58.

CHAP. XII.

Concerning the LIFE of a CHRISTIAN, in general,
what and how it ought to be in this world.

QUEST. *What is true religion ?*

James i. 27.

A. Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Q. *What is required of man ?*

Mich. vi. 8.

A. He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

Isa. lxvi. 2.

But to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word.

Q. *Doth God then require people to be quakers, to tremble at his word ? Was there any such among the saints of old ?*

Ezra ix. 4.

A. Then were assembled unto me every one that trembled at the words of the God of Israel.

Ezra x. 3.

Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that tremble at the commandment of our God.

Q. *It seems Ezra loved well, and had a high esteem of Quakers, since he would have their counsel followed : Do any other of the prophets point out Quakers, or Tremblers, as God's people ?*

Isa. lxvi. 5.

A. Hear the word of the Lord, ye that tremble at his word : your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified ; but he shall appear to your joy, and they shall be ashamed.

Jer. xxxiii.
9.

And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which

shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

Q. The prophets promised good things there to Quakers: What becometh of those that tremble not, and are not such?

A. Hear now this, O foolish people! and without understanding, which have eyes, and see not; which have ears, and hear not: fear ye not me, saith the Lord; will ye not tremble at my presence? &c. Jer. v. 21, 22.

Q. Are then all God's children Quakers? And are we commanded to quake or tremble, in order to our salvation, both under the law, and now under the gospel?

A. Serve the Lord with fear, and rejoice with trembling. Psalm ii. 11

I make a decree, that in every dominion of my kingdom, men fear and tremble before the God of Daniel; for he is the living God, and stedfast for ever. Dan. vi. 26.

Work out your own salvation with fear and trembling. Phil. ii. 12.

Q. What are the chief commandments?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 37 to 40.

Q. What ought a Christian to seek after in the first place?

A. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Chap. vi. 33

Q. How ought Christians to behave themselves in this world?

A. But this I say, brethren, the time is short: It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as 1 Cor. vii. 29, 30, 31.

though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.

Q. What saith the apostle Paul further, as that which is fit for Christian men and women to be found in?

1 Tim. ii. 8,
9, 10.

A. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

Q. I observe the apostle is much against the vanity and superfluity of clothes among Christians; what saith Peter to this?

1 Peter iii.
3, 4.

A. Whose adorning, let it not be that outward adorning of plaiting the hair, or wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Q. The apostle is very plain there: but what saith the scripture, as to respect of persons among Christians?

James ii. 1
to 9.

A. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? But ye have despised the poor. Do not rich men

oppress you, and draw you before the judgment-seats? Do they not blaspheme that worthy name by the which ye are called? If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Q. Though that be indeed sufficient to reprove the different ranks among Christians, upon the account of riches or birth: yet is there not a relative respect among Christians, as betwixt master and servant: what admonition gives the apostle in this case?

A. Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening, knowing that your master also is in heaven; neither is there respect of persons with him. Eph. vi. 5
to 9.

Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons. Col. iii. 22
to 25.

Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. Col. iv. 1.

Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God, and his doctrine, be not blasphemed. And they that have believing masters, let them not 1 Tim. vi.
1, 2.

despise them, because they are brethren ; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.

Tit. ii. 9, 10. Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again, not purloining, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

1 Pet. ii. 18 to 21. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward : for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully : For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently ? But if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Q. What good admonitions give the scriptures, as to the relation betwixt parents and children ?

Eph. vi. 1 to 4. A. Children, obey your parents in the Lord, for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.

Col. iii. 20, 21. Children, obey your parents in all things ; for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Q. What between husbands and wives ?

Eph. v. 22 to 25, and 28, 31, 33. A. Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church ; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Hus-

bands, love your wives, even as Christ also loved the church, and gave himself for it; so ought men to love their wives as their own bodies; he that loveth his wife, loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband.

Husbands, love your wives, and be not bitter against them. Col. iii. 19.

Likewise, ye wives, be in subjection unto your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. iii. 1, 2, 7.

Q. What is the armour of a true Christian? and wherewith ought he to wrestle?

A. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Eph. vi. 11 to 17.

Q. What are the Christian weapons, and for what end?

2 Cor. x. 3,
4, 5.

A. For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Q. Ought strife and envy to be among Christians?

James iii. 13
to 18.

A. Who is a wise man, and endued with knowledge amongst you? Let him show out of a good conversation, his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Q. Ought wars to be among Christians? From whence proceed they?

James iv.
1, 2.

A. From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

Q. What saith Christ even of defensive war?

Matt. v. 39.

A. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

Luke vi. 27
to 29.

But I say unto you which hear, Love your enemies; do good to them which hate you: bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Q. What say the apostles?

Rom. xii. 17

A. Recompense to no man evil for evil.

Not rendering evil for evil, or railing for railing; 1 Pet. iii. 9.
but contrariwise, blessing; knowing that ye are
thereunto called, that ye should inherit a blessing.

See that none render evil for evil unto any man; 1 Thess. v. 15.
but ever follow that which is good, both among
yourselves, and to all men.

Q. It was lawful of old to swear; and an oath for confirmation was to them an end of all strife: Is it not lawful for Christians also to swear?

A. Again, ye have heard that it hath been said Matt. v. 33 to 37.
by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.

But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation. James v. 12.

Q. Is it fit for Christians or believers to receive carnal and worldly honour one from another?

A. How can ye believe which receive honour one of another, and seek not the honour that cometh from God only. John v. 44.

Q. Doth God allow us to give flattering titles to men?

A. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man: for I know not to give flattering titles; in so doing my Maker would soon take me away. Job xxxii. 21, 22.

Q. What should we say to such as quarrel with us for speaking proper sound words, as thou to one, you to many; which is Christ's and the saints' language in scripture?

A. If any man teach otherwise, and consent not 1 Tim. vi. 3, 4.

to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

Q. What is the great commandment given by Christ to his disciples, as that which even declareth them to be such, and is also pressed by his apostles?

John xiii. 34, 35. A. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

John xv. 12, to 17. This is my commandment, That ye love one another, as I have loved you. These things I command you, That ye love one another.

Eph. v. 1, 2. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

1 John iv. 20, 21. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, loveth his brother also.

Q. Is humility very needful to Christians? What like must we be ere we can enter into the kingdom?

Matt. xviii. 3, 4. A. And Jesus said, Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Q. Ought Christians to lord over one another? What rule giveth Christ in this case?

Matt. xx. 25 to 28. A. But Jesus called them unto him, and said, Ye

know that the princes of the Gentiles exercise dominion over them : and they that are great, exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Q. How then are Christians in this world ?

A. Behold, I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents, and harmless as doves.

Go your ways ; behold, I send you forth as lambs among wolves.

Q. Are we then to expect afflictions and persecutions here ?

A. And ye shall be hated of all men for my name's sake ; but he that endureth to the end shall be saved.

And ye shall be hated of all men for my name's sake.

If the world hate you, ye know that it hated me before it hated you ; if ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world.

And all that will live godly in Christ Jesus shall suffer persecution.

Q. Ought we then to fear persecution ?

A. Fear not them which kill the body, but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in hell.

And I say unto you, my friends be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear : fear him which, after he hath killed, hath power to cast into hell, yea, I say unto you, fear him.

Q. What advantage is it to them that suffer persecution cheerfully, and hazard to them that shun it?

Matt. v. 10. A. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

1 Pet. iii. 14. But and if ye suffer for righteousness' sake, happy are ye ; and be not afraid of their terror, neither be troubled.

Matt. x. 32, 33, 37 to 39. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it.

Luke xii. 8, 9. Also I say unto you. Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denies me before men, shall be denied before the angels of God.

Matt. xvi. 24, 25. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it.

2 Tim. ii. 12. If we suffer, we shall also reign with him ; if we deny him, he will also deny us.

Luke xiv. 26. If any come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

Chap. ix. 23, 24. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it ; but whosoever will lose his life for my sake, the same shall save it.

Mark viii. 34, 35. And when he had called the people unto him, with his disciples also, he said unto them, Whosoever

will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Q. There is nothing more certain, according to these scriptures, than that Christians must suffer persecution in this world, even in their persons and estates; but shall they not also suffer in their good names, in being accounted blasphemers, heretics, and deceivers?

A. The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple, that he be as his Master, and the servant, as his Lord. If they have called the Master of the house Beelzebub; how much more shall they call them of his household? Matt. x. 24, 25.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Matt. v. 11.

Then they suborned men which said, We have heard him speak blasphemous words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. Acts vi. 11, 12.

And when they found them not, they drew Jason, and certain brethren, to the rulers of the city, crying, These that have turned the world upside down, are come hither also. Acts xvii. 6.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and the prophets. Acts xxiv. 14.

Being defamed, we intreat; we are made as the filth of the earth, and are the off-scouring of all things unto this day. 1 Cor. iv. 13

By honour and dishonour, by evil report and good report: as deceivers, and yet true. 2 Cor. vi. 8.

Q. It is easily apparent from what is mentioned, that Christians are to expect persecution and tribulation; and that they are always the sheep, and never

the wolves; the persecuted, and never the persecutors: the afflicted, and not the afflicters; the reproached, and not the reproachers: Is it not fit then that Christians be so far from persecuting others, that they ought to pray for their persecutors? Is this Christ's command?

Matt. v. 44.

A. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Q. *Was this Christ's own practice?*

Luke xxiii.
34.

A. Then said Jesus, Father, forgive them, for they know not what they do, &c.

Q. *Is Christ herein to be our example?*

1 Pet. ii. 21,
22, 23.

A. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself unto him that judgeth righteously.

Q. *Is there an instance of any saint in scripture who followed his example herein?*

Acts vii. 60.

A. And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge, &c.

Q. *It appears by all these scriptures, that Christianity consisteth in the exercise of fear and trembling, humility, patience, and self-denial: What ought we then to think of such who place much of their religion in abstaining from marriage, and certain meats; worshipping of angels, and other such acts of voluntary humility?*

1 Tim. iv. 1,
2, 3.

A. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Col. ii. 18.

CHAP. XIII.

Concerning Magistracy.

QUEST. *What is the duty of a magistrate?*

A. The God of Israel said, the Rock of Israel spake to me: he that ruleth over men must be just, ruling in the fear of God.

Q. *What do the scriptures speak of the duty of such as are under authority?* 2Sam. xxiii. 3.

A. Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Rom. xiii. 1 to 5.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. 1 Pet. ii. 13 to 15.

Q. *Ought tribute to be paid to them?*

A. For, for this cause pay ye tribute also, for they are God's ministers, attending continually upon Rom. xiii. 6, 7.

this very thing. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Matt. xxii.
21.

Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

Q. Are we obliged to obey magistrates in such things as we are persuaded in our minds are contrary to the commands of Christ ?

Acts iv. 18
to 20.

A. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

Chap. v. 27,
28, 29.

And when they had brought them, they set them before the council, and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name ? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Q. What ought to be magistrates' behaviour in such cases, according to the counsel of wise Gamaliel ?

Ver. 34, 35,

A. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space, and said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do, as touching these men. And now I say unto you, Refrain from these men, and let them alone ; for if this counsel, or this work, be of men, it will come to nought : but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

38, 39.

Q. What command giveth Christ to his people under the gospel, in relation to this matter ? How doth he hold forth their duty under the parable of the tares ?

A. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Matt. xiii.
27, 28, 29.

Q. *Doth he explain these tares of the wicked, whom the godly must not take upon them to cut off, lest through mistake they hurt the good; but leave it to God, to do it by his angels?*

A. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

Ver. 38 to
41.

CHAP. XIV.

Concerning the Resurrection.

QUEST. *What saith the scripture of the resurrection of the dead?*

A. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Acts xxiv.
15.

Q. *To what different end shall the good be raised from the bad; and how are they thereunto reserved?*

A. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John v. 28,
29.

But the heavens and the earth, which are now, 2 Pet. iii. 7 by the same word are kept in store, reserved unto

fire against the day of judgment, and perdition of ungodly men.

Q. What must be answered to such as ask, How the dead are raised, and with what body?

1 Cor. xv.
36 to 44.

A. Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Q. The apostle seems to be very positive, that it is not that natural body, which we now have, that shall rise; but a spiritual body?

1 Cor. xv.
50 to 55.

A. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory: O death! where is thy sting? O grave! where is thy victory?

CHAP. XV.

A SHORT INTRODUCTION TO THE
CONFESSION OF FAITH.

HAVING thus largely and evidently performed the chief part of that which I promised in this treatise, in giving a full account of our principles in plain scripture words, and also answering by the scriptures the chief and main objections made against us, I come to a Confession of Faith, in which I shall not be so large; for that I judge it not convenient to make an interpretation of all the scriptures before mentioned, which, if needful, the reader may easily observe, were not very difficult to do. But whereas a Confession of Faith calleth rather for an affirmative account of one's own faith, than for the solution of objections, or anything of debate in a discursive way, which is both more properly and pertinently performed in a Catechism; therefore I have here only done so. I am necessitated sometimes to intermix some words for coherence of the matter, as sometimes *and*, and sometimes *therefore*, and the like; but not such as any ingenuous person can affirm to add to the matter; or that may anywise justly be reckoned a comment or meaning: and therefore to avoid the censure of the most curious carping critic, these are marked with a different character. Likewise, unless I should have ridiculously offered to publish incongruous grammar, there was a true need sometimes to change the mood and person of a verb: in all which places, whosoever will look to the words, shall find it is done upon no design to alter any whit the naked import of them: as for instance, where Christ says, *I am the light of the world*: were it proper for me to write thus, *I am the light*, &c. ? Or can it be reckoned any whit contradicting of my purpose or promise to write, *Christ is the light*,

where the first person is changed to the third? Also, sometimes I express things which are necessarily understood, as when any of the apostles say, *We*; there, instead of *We*, I write *apostles*; and where they say *You*, speaking to the saints; there I mention *saints* instead of it, for the connection of the sentence sometimes requires it; as in the first article, in mentioning that of 1 John i. 5. concerning God's being light, and in such like cases, which I know no impartial reader would have quarrelled with, though wanting this apology, which I judged meet to premise, knowing there is a generation, who, when they cannot find any real or substantial ground against truth and its followers, will be cavilling at such little niceties; therefore such may see this objection is obviated.

CHAP. XVI.

A CONFESSION OF FAITH,

CONTAINING XXIII ARTICLES.

ARTICLE I.

Concerning GOD, and the TRUE and SAVING KNOWLEDGE
of HIM.

There is one God (a). Who is a spirit (b). And this is the message which the apostles heard of him, and declared unto the saints, that he is light, and in him is no darkness at all (c). There are three that bear record in heaven, the Father, the Son, and the Holy Ghost, and these three are one (d). The Father is in the Son, and the Son is in the Father (e). No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him (f). The spirit searcheth all things, yea, the deep things of God (g). For the things of God knoweth no man; but the spirit of God: Now the saints have received not the spirit of the world,

but the spirit which is of God, that *they might* know the things which are freely given *them* of God (*h*). For the Comforter, which is the Holy Ghost, whom the Father sends in *Christ's* name, he teacheth them all things, and bringeth all things to their remembrance (*i*).

ARTICLE II.

Concerning the Guide and Rule of Christians.

Christ prayed to the Father, and he *gave the Saints* another Comforter, that *was* to abide with *them* for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but the saints know him; for he dwelleth with *them*, and is to be in *them* (*k*). Now if any man have not the spirit of Christ, he is none of his: for as many as are led by the Spirit of God, they are the sons of God (*l*). For this is the covenant that *God hath made* with the house of Israel, *he hath* put his laws in their mind, and writ them in their hearts; and they are all taught of God (*m*). And the anointing which *they* have received of him, abideth in *them*; and *they* need not that any man teach *them*, but as the same anointing teacheth *them* of all things, and is truth, and is no lie (*n*).

ARTICLE III.

Concerning the Scriptures.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope (*o*). Which are able to make wise unto salvation, through faith which is in Christ Jesus: all scripture being given by inspiration of God, and

a Eph. iv. 6. 1 Cor. viii. 4, 6.—*b* John iv. 24.—*c* 1 John i. 5.—*d* Chap. v. 7.—*e* John x. 38. and xiv. 10, 11. and v. 26.—*f* Matt. xi. 27. Luke x. 22.—*g* 1 Cor. ii. 10.—*h* 1 Cor. xi. 12.—*i* John xiv. 26.

k John xiv. 16, 17.—*l* Rom. viii. 9, 14.—*m* Heb. viii. 10.—*n* 1 John ii. 27.

is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (*p*). No prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost (*q*).

ARTICLE IV.

Concerning the Divinity of Christ, and his being from the beginning.

In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by him, and without him was not anything made that was made (*r*). Whose goings forth have been from of old, from everlasting (*s*). *For* God created all things by Jesus Christ (*t*). Who being in the form of God, thought it no robbery to be equal with God (*u*). And his name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace (*x*). Who is the image of the invisible God, the first-born of every creature (*y*). The brightness of his Father's glory, and the express image of his substance (*z*). *Who* was clothed with a vesture dipped in blood; and his name is called the word of God (*a*). In him dwells all the fulness of the Godhead bodily (*b*). *And in him* are hid all the treasures of wisdom and knowledge (*c*).

ARTICLE V.

Concerning his appearance in the Flesh.

The word was made flesh (*d*). For he took not on him the nature of angels; but he took on him the seed of Abra-

o Rom. xv. 4.—*p* 2 Tim. iii. 15, 16, 17.—*q* 2 Pet. i. 20, 21.

r John i. 1, 2, 3.—*s* Micah v. 2.—*t* Eph. iii. 9.—*u* Phil. ii. 6.—*x* Iza. ix. 6.—*y* Col. i. 15.—*z* Heb. i. 3.—*a* Rev. xix. 13.—*b* Col. ii. 9.—*c* Ver. 3.

ham, *being* in all things made like unto his brethren (*e*). Touched with a feeling of our infirmities; *and* in all things tempted, like as we are, yet without sin (*f*). *He* died for our sins, according to the scriptures; and he was buried, and he rose again the third day, according to the scriptures (*g*).

ARTICLE VI.

Concerning the End and Use of that Appearance.

God *sent* his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (*h*). For this purpose the Son of God was manifested, that he might destroy the works of the devil (*i*). *Being manifested* to take away our sins (*k*). *For* he gave himself for us, an offering and a sacrifice to God for a sweet smelling savour (*l*). Having obtained eternal redemption for us (*m*). *And* through the eternal spirit offered himself without spot unto God, to purge *our* consciences from dead works, to serve the living God (*n*). He was the Lamb that was slain from the foundation of the world (*o*). Of *whom* the fathers did all drink; for they drank of that spiritual rock that followed them, and that rock was Christ (*p*). Christ also suffered for us, leaving us an example, that *we* should follow his steps (*q*). *For we are* to bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, *being* always delivered unto death for Jesus' sake, that the life also of Jesus *may* be made manifest in our mortal flesh (*r*). That *we* may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (*s*).

ARTICLE VII.

Concerning the inward manifestation of CHRIST.

God *dwelleth* with the contrite and humble in spirit (*t*).

d John i. 14—*e* Heb. ii. 16, 17—*f* Chap. iv. 15—*g* 1 Cor. xv. 3, 4.

h Rom. viii. 3—*i* 1 John iii. 8—*k* Verse 5—*l* Eph. v. 2—*m* Heb. ix. 12—*n* Verse 14—*o* Rev. v. 8, 12, 13—*p* 1 Cor. x. 1 to 4—*q* 1 Pet. ii. 21—*r* 2 Cor. iv. 10, 11—*s* Phil. iii. 10. H

For he hath said, *He* will dwell in them, and walk in them (*u*). *And Christ standeth* at the door, and *knocketh*; if any man hear *his* voice, and open the door, *he* will come in to him, and will sup with him, and he with *him* (*x*). *And therefore ought we* to examine *our* selves, and prove *our* own selves, knowing how that Christ is in *us*, except *we* be reprobates (*y*). *For* this is the riches of the glory of the mystery, which God would make known among (*or rather IN*) the *Gentiles*, Christ within, the hope of glory (*z*).

ARTICLE VIII.

Concerning the NEW BIRTH.

Except a man be born again, he cannot see the kingdom of God (*a*). *Therefore ought we* to put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him, and which after God is created in righteousness and true holiness (*b*). For henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more (*c*). For if any man be in Christ he is a new creature, old things are passed away; behold, all things are become new (*d*). *For such have* put on the Lord Jesus Christ (*e*). And are renewed in the spirit of *their* minds (*f*). For as many as have been baptized into Christ, have put on Christ (*g*). Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever (*h*). *And glory in nothing*, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto *them*, and *they* unto the world (*i*). For in Christ Jesus, neither circumcision avail-eth any thing, nor uncircumcision, but a new creature (*k*).

ARTICLE IX.

Concerning the Unity of the Saints with CHRIST.

He that sanctifieth, and they who are sanctified, are all

t Isaiah lvii. 15—*u* 2 Cor. 6, 16—*x* Rev. iii. 20—*y* 2 Cor. xiii. 5—*z* Col. i. 27.

a John iii. 3—*b* Eph. iv. 23, 24. Col. iii. 10—*c* 2 Cor. v. 16—*d* Verse 17—*e* Rom. xiii. 14—*f* Eph. iv. 23—*g* Gal. iii. 27—*h* 1 Pet. i. 23—*i* Gal. vi. 14—*k* Verse 15.

of one (*l*). *For* by the exceeding great and precious promises that are given them, *they are made* partakers of the divine nature (*m*). *Because for this end prayed Christ*, that all might be one, as *the Father is in him*, and *he in the Father*, that they also *might* be one in *them*; and the glory which *he had gotten from the Father*, *he gave* them, that they might be one, even as the *Father and he is one*; *Christ in the Saints*, and the *Father in Christ*, that they might be made perfect in one (*n*).

ARTICLE X.

Concerning the Universal Love and Grace of God to all.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (*o*). And in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him (*p*). *So that* if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (*q*). *For* by the grace of God he *hath tasted* death for every man (*r*). And gave himself a ransom for all, to be testified in due time (*s*). *Willing* all men to be saved, and to come to the knowledge of the truth (*t*). Not willing that any should perish, but that all should come to repentance (*u*). For God sent not his Son into the world to condemn the world, but that the world through him might be saved (*x*). *And Christ came* a light into the world, that whosoever believeth in *him*, should not abide in darkness (*y*). Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life (*z*).

l Heb. ii. 11—*m* 2 Pet. i. 4—*n* John xvii. 21, 22, 23.

o John iii. 16—*p* 1 John iv. 9—*q* 1 John ii. 1, 2—*r* Heb. ii. 9—*s* 1 Tim. ii. 6—*t* 1 Tim. ii. 4—*u* 2 Pet. iii. 9—*x* John iii. 17—*y* Chap. xii. 46—*z* Rom. v. 18.

ARTICLE XI.

Concerning the Light that enlighteneth every Man.

The gospel was preached to every creature under heaven (a). *Which gospel* is the power of God unto salvation, to them that believe (b). *And if it* be hid, it is hid to them which are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them (c). And this is the condemnation, that light is come into the world, and men *love* darkness rather than light, because their deeds *are evil* (d). *And this* was the true light, which lighteneth every man that cometh into the world (e). *By which* all things that are reproveable, are made manifest; for whatsoever maketh manifest is light (f). Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (g). *And they that* walk in the light, as *Christ* is in the light, have fellowship one with another, and the blood of Jesus Christ his Son cleanseth *them* from all sin (h). *Therefore ought we* to believe in the light, while we have the light, that *we* may be the children of the light (i). *Therefore* to day, if *we* will hear his voice, let *us* not harden *our* hearts (k). *For Christ wept over* Jerusalem, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes (l). *And he* would often have gathered *her* children, as a hen gathereth her chickens; but *they* would not (m). *For the* stiff-necked, and uncircumcised in heart and ears, do always resist the Holy Ghost (n). And are of those that rebel against the light (o). *Therefore God's* spirit will not always strive with man (p). For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (q). Because what is to be known of God is manifest in them; for God hath showed it unto them (r). *And* a manifestation of the spirit is given to every man to profit withal (s). For the grace of God, that brings salvation, hath appeared to all men, teaching us, that

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world (*t*). *And this* word of his grace is able to build up, and give an inheritance among all those that are sanctified (*u*). For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (*x*). *This is that* more sure word of prophecy, whereunto *we* do well that *we* take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in the heart (*y*). *And this* is the word of faith which *the apostles preached*, which is nigh in the mouth, and in the heart (*z*). For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (*a*). But we have this treasure in earthen vessels, that the excellency of the power may be of God (*b*), and not of us; for the kingdom of God cometh not by observation, but is within us.

ARTICLE XII.

Concerning Faith and Justification.

Faith is the substance of things hoped for, and the evidence of things not seen (*c*). Without *which* it is impossible to please God (*d*). *Therefore we are justified by* faith, which worketh by love (*e*). *For* faith without works *being* dead, *is* by works made perfect (*f*). By the deeds of the law there shall no flesh be justified (*g*). *Nor yet* by the works of righteousness which we have done; but according to his mercy we are saved, by the washing of regeneration, and renewing of the Holy Ghost (*h*). *For we are both* washed, sanctified and justified in the name of the Lord Jesus, and by the spirit of our God (*i*).

a Col. i. 23—*b* Rom. i. 16—*c* 2 Cor. iv. 3, 4—*d* John iii. 19—*e* John i. 9—*f* Eph. v. 11—*g* John iii. 20—*h* 1 John i. 7—*i* John xii. 30—*k* Heb. iv. 7—*l* Luke xix. 42—*m* Matt. xxiii. 37—*n* Acts vii. 5—*o* Job xxiv. 13—*p* Gen. vi. 3—*q* Rom. i. 18—*r* Verse 19—*s* 1 Cor. xii. 7—*t* Tit. ii. 11, 12—*u* Acts xx. 32—*x* Heb. iv. 12—*y* 2 Peter i. 19—*z* Rom. x. 8—*a* 2 Cor. iv. 6—*b* 2 Cor. iv. 7.

c Heb. xi. 1—*d* Verse 6—*e* Gal. v. 6—*f* James ii. 22, 26—*g* Rom. iii. 20—*h* Tit. iii. 5—*i* 1 Cor. vi. 11.

ARTICLE XIII.

Concerning Good Works.

If *we* live after the flesh, *we* shall die ; but if *we*, through the spirit, do mortify the deeds of the body, *we* shall live (*k*). *For* they which believe in God, must be careful to maintain good works (*l*). *For* God will render to every man according to his deeds. *According to* his righteous judgment to them, who by patient continuance in well-doing, seek for glory, honour, and immortality, eternal life (*m*) : *for such are* counted worthy of the kingdom of God (*n*). And cast not away their confidence, which hath great recompence of reward (*o*). Blessed *then* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (*p*).

ARTICLE XIV.

Concerning PERFECTION.

Sin shall not have dominion over *such as* are not under the law, but under grace (*q*). *For* there is no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the spirit ; for the law of the spirit of life, *maketh* free from the law of sin and death (*r*). *For such are* become dead unto sin, and alive unto righteousness ; and being made free from sin, *are become* servants of righteousness (*s*). Therefore *ought we* to be perfect, as *our* heavenly Father is perfect (*t*). *For* the yoke of *Christ* is easy, and *his* burthen is light (*u*). And his commandments are not grievous (*x*). And *whosoever* will enter into life, *must* keep the commandments (*y*). Hereby do we know that we know God, if we keep his commandments (*z*). He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him (*a*). Whosoever

k Rom. viii. 13—*l* Titus iii. 8—*m* Rom. ii. 6, 7—*n* 2 Thess. i. 5—*o* Heb. x. 35—*p* Rev. xxii. 14.

abideth in him sinneth not ; whosoever sinneth, hath not seen him, neither known him (*b*). Let no man deceive *us* ; he that doeth righteousness is righteous, even as he is righteous ; he that committeth sin is of the devil ; whosoever is born of God, doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God (*c*). For not every one that saith Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of *the* Father, which is in heaven (*d*). Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God (*e*).

ARTICLE XV.

Concerning Perseverance and Falling from Grace.

We ought to give diligence to make *our* calling and election sure, which things if we do, *we* shall never fall (*f*). *For even* Paul kept under *his* body, and brought it into subjection, lest by any means, when *he* preached to others, *he* himself became a cast-away (*g*). *Let us* therefore take heed, lest there be in any of *us* an evil heart of unbelief, in departing from the living God (*h*). *Likewise* let us labour to enter into that rest, lest any man fall after the same example of unbelief (*i*). For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance (*k*). *For he* that abideth not in *Christ*, is cast forth, and is withered (*l*). *Yet such as* overcome, *he* will make as pillars in the temple of *his* God, and they shall go no more out (*m*). *And these are* persuaded, that nothing shall be able to separate them from the love of God, which is in Christ Jesus (*n*).

g Rom. vi. 14—*r* Chap. viii. 1, 2—*s* Chap. vi. 2, 18—*t* Matt. v. 48—*u* Chap. xi. 30—*x* 1 John v. 3—*y* Matt. xix. 17—*z* 1 John ii. 3—*a* Verse 4—*b* Chap. iii. 6—*c* 1 John iii. 7, 8, 9—*d* Matt. vii. 21—*e* 1 Cor. vii. 19.
f 2 Pet. i. 10—*g* 1 Cor. ix. 27—*h* Heb. iii. 12—*i* Heb. iv. 11—*k* Chap. vi. 4, 5, 6—*l* John xv. 16—*m* Rev. iii. 12—*n* Rom. viii. 38.

ARTICLE XVI.

Concerning the Church and Ministry.

The church of God is the pillar and ground of truth (*o*). *Whereof* the dear Son of God is the head (*p*). From which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God (*q*). *Which* church of God are they that are sanctified in Christ Jesus (*r*). *Who* when he ascended up on high, gave gifts unto men: and he gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry (*s*). *Who ought* to be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no strikers, not greedy of filthy lucre, but patient; not brawlers, not covetous (*t*). Lovers of good men, sober, just, holy, temperate, holding fast the faithful word, as *they* have been taught, that *they* may be able by sound doctrine, both to exhort and to convince gainsayers (*u*). *Taking* heed to *themselves* and to the flock, over which the Holy Ghost hath made *them* overseers, to feed the church of God (*x*). Taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being ensamples to the flock (*y*). *And such* elders as rule well, *are* to be counted worthy of double honour, especially they who labour in the word and doctrine (*z*). *And to be esteemed* very highly in love for their work's sake (*a*). As every man hath received the gift, so *ought* the same to be ministered: if any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth (*b*). *Preaching the gospel*, not with *the* wisdom of words, lest the cross of Christ be made of none effect (*c*). Nor yet with enticing words of man's wisdom, but in demonstration of the spirit and of power; that *the* faith *may* not stand in the wisdom of men, but in the power of God (*d*). Howbeit *such* speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this

world, which cometh to nought ; but *they* speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to *their* glory (*e*). Which things they also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth (*f*). For it is not they that speak, but the *Holy Ghost*, or Spirit of the Father, that speaketh in *them* (*g*). *Who* if *they* sow spiritual things, ought to reap carnal things ; *for* so the Lord hath ordained, that they which preach the gospel, should live of the gospel ; for the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn ; and the labourer is worthy of his reward (*h*). Yet a necessity is laid upon *them* ; yea, woe is unto *them*, if *they* preach not the gospel ; and their reward *is*, that when they preach the gospel, they make the gospel of Christ without charge (*i*). Not *coveting* any man's silver, or gold, or apparel ; *but their* hands ministering to their necessities, that so labouring, *they may* support the weak ; *remembering* the words of the Lord Jesus, how he said, It is more blessed to give than to receive (*k*). *For they are not of the* greedy dogs that can never have enough (*l*). *Nor of the* shepherds that look to their own way, every one for his gain from his quarter (*m*). That feed themselves, and not the flock (*n*). That make the people err, *biting* with their teeth, and *crying* Peace, and *preparing* war against all such as put not into their mouths, *teaching* for hire, and *divining* for money (*o*). *Nor yet of these which* teach things which they ought not, for filthy lucre's sake (*p*). That run greedily after the error of *Baalam* for reward, loving the wages of unrighteousness (*q*). And through covetousness, with feigned words, *making* merchandize of souls (*r*). Men of corrupt minds, destitute of the truth, supposing that gain is godliness (*s*). *But they know that* godliness, with contentment, is great gain (*t*). That having food and raiment, *they are* therewith content (*u*).

o 1 Tim. iii. 15—p Col. i. 18—q Col. ii. 19—r 1 Cor. i. 2—s Eph. iv. 8, 12—
t 1 Tim. iii. 2, 3—u Tit. i. 8, 9—x Acts xx. 28—y 1 Pet. v. 2, 3—z 1 Tim. v. 17—
a 1 Thess. v. 12—b 1 Pet. iv. 10, 11—c 1 Cor. i. 17—d Chap. ii. 4, 5—e Ver. 6, 7—
f Ver. 13—g Matt. x. 20—h 1 Cor. ix. 11, 14—i 1 Cor. ix. 16, 17, 18—
k Acts xx. 33, 34—l Isa. lvi. 11—m Ibid—n Ezek. xxxiv. 8—o Micah iii. 5, 11—
p Tit. i. 11—q Pet. ii. 15—r Ver. 2—s 1 Tim. vi. 5—t Ver. 6—u Ver. 8.

ARTICLE XVII.

Concerning WORSHIP.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him (*x*). God is a spirit, and they which worship him, must worship him in spirit and in truth (*y*). *For* the Lord is nigh to all them that call upon him, to all that call upon him in truth (*z*). *He* is far from the wicked; but *he* heareth the prayer of the righteous (*a*). And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us (*b*). What is it then? *We must* pray with the spirit, and with the understanding also (*c*). Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered: and he that searcheth the heart, knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God (*d*).

ARTICLE XVIII.

Concerning BAPTISM.

As *there* is one Lord, one faith, so there is one baptism (*e*). *Which* doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ (*f*). *For* John indeed baptized with water, but *Christ* with the Holy Ghost and with fire (*g*). Therefore as many as *are* baptized into Jesus Christ, *are* baptized into his death, and *are* buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life (*h*). *Having* put on Christ (*i*).

x John iv. 23—*y* Ver. 24—*z* Psalm cxlv. 18—*a* Prov. xv. 29—*b* 1 John v. 14—*c* 1 Cor. xiv. 15—*d* Rom. viii. 26, 27.
e Eph. iv. 5—*f* 1 Pet. iii. 21, 22—*g* Matt. iii. 11—*h* Rom. vi. 3, 4—*i* Gal. iii. 27.

ARTICLE XIX.

Concerning eating of Bread and Wine, washing of one another's Feet, abstaining from Things strangled, and from Blood, and anointing of the Sick with Oil.

The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me: after the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come (*k*). Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he ariseth from supper, and laid aside his garments; and took a towel, and girded himself; after that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded: so after he had washed their feet, and had taken his garments, and was sat down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord, and ye say well; for so I am: if I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye shall do as I have done to you (*l*). For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well (*m*). Is any man sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil (*n*).

k 1 Cor. xi. 23, 24, 25—*l* John xiii. 2, 4, 5, 12 to 15—*m* Acts xv. 28, 29—*n* James v. 14.

ARTICLE XX.

Concerning the Liberty of such Christians as are come to know the Substance, as to the using or not using of these Rites, and of the Observation of Days.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost (*o*). Let no man therefore judge *us* in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath days (*p*). *For if we* be dead with Christ from the rudiments of the world, why, as though living in the world, are we subject to ordinances? *Let us* not touch, or taste, or handle, which all are to perish with the using, after the commandments and doctrines of men (*q*). For now, after we have known God, or rather are known of *him*, *why should we* turn again unto the weak and beggarly elements, *or* desire again to be in bondage, *to* observe days and months, and times and years, lest labour have been bestowed on us in vain (*r*)? *If* one man esteem a day above another, another esteems every day alike; let every man be fully persuaded in his own mind: he that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it (*s*).

ARTICLE XXI.

Concerning Swearing, Fighting, and Persecution.

It hath been said by them of old, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but *Christ* says unto *us*, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your com-

• Rom. xiv. 17—*p* Col. ii. 16—*q* Ver. 20 to 22—*r* Gal. iv. 9 to 11—*s* Rom. xiv. 5, 6.

munication be yea, yea ; nay, nay ; for whatsoever is more than these, cometh of evil (*t*). *And James chargeth us,* Above all things not to swear ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea, and your nay, nay ; lest ye fall into condemnation (*u*). Though we walk in the flesh, we are not to war after the flesh ; for the weapons of our warfare are not *to be* carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ (*x*). *For wars and fightings come of the lusts, that war in the members* (*y*). *Therefore Christ commands,* not to resist evil ; but whosoever will smite thee on the right cheek, to turn the other also (*z*). *Because Christians are lambs among wolves* (*a*). *Therefore are they hated of all men for Christ's sake* (*b*). *And all that will live godly in Christ Jesus must suffer persecution* (*c*). *Such are blessed, for theirs is the kingdom of heaven* (*d*). *For though they have lost their lives, yet shall they save them* (*e*). *And because they have confessed Christ before men, he will also confess them before the angels of God* (*f*). *We ought not then to fear them which kill the body, but are not able to kill the soul ; but rather him which is able to destroy both soul and body in hell* (*g*).

ARTICLE XXII.

Concerning MAGISTRACY.

Let every soul be subject unto the higher powers ; for there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist, shall receive to themselves damnation : for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the

t Matt. v. 33 to 37—*u* James v. 12—*x* 2 Cor. x. 3, 4, 5—*y* James iv. 1, 2—*z* Matt. v. 39—*a* Luke x. 3—*b* Matt. x. 22—*c* 2 Tim. iii. 12—*d* Matt. v. 10—*e* Chap. xvi. 25—*f* Luke xii. 8, 9—*g* Matt. x. 28.

power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore we must needs be subject, not only for wrath, but also for conscience-sake; for, for this cause pay we tribute also; for they are God's ministers, attending continually upon this very thing: render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour (*h*). *Therefore are we to submit ourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing, we may put to silence the ignorance of foolish men (k). Yet it is right in the sight of God, to hearken unto him more than unto them (l). And though they straightly command us not to teach in Christ's name, we ought to obey God rather than men (m).*

ARTICLE XXIII.

Concerning the RESURRECTION.

There shall be a resurrection of the dead, both of the just and unjust (*n*). They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (*o*). Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption (*p*). *Nor* is that body sown that shall be; but God giveth it a body as it hath pleased him, and to every seed his own body; it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body (*q*).

h Rom. xiii. 1 to 7—*k* 1 Pet. ii. 13 to 15—*l* Acts iv. 19—*m* Chap. v. 28, 29.

n Acts xxiv. 15—*o* John v. 29—*p* 1 Cor. xv. 50—*q* 1 Cor. xv. 37, 38, 42 to 44.

CHAP. XVII.

A short EXPOSTULATION, with an APPEAL to all other Professors.

COME, let us reason with you, all ye professors of Christianity, of what sort or kind soever; and bring forth your catechisms and confessions of faith, to that which by most of yourselves is accounted the touch-stone or rule: and suffer yourselves no more to be blinded, and to err through your ignorance of the scriptures, and of the power of God; but freely acknowledge and confess to that glorious gospel and light, which the scriptures so clearly witness to, and your experience must needs answer; as also to these other doctrines, which consequently depend upon the behalf of that noble and truly catholic principle, wherein the love of God is so mercifully exhibited to all men, and his justice and mercy do like twins so harmoniously concord; his mercy, in the oft tendering of his love, through the strivings and wrestlings of his light, during the day of every man's visitation; and his justice, both in the destroying and cutting away of the wicked nature and spirit in those that suffer themselves to be redeemed through his judgments; and in the utter overthrow of such, who rebelling against the light, and doing despite to the spirit of grace, hate to be reformed. Now not only this fundamental principle is clearly held forth in this treatise, but all those that depend upon it, as the real and inward justification of the saints, through the power and life of Jesus revealed in them, their full and perfect redemption from the body of death and sin, as they grew up by the workings and prevalency of his grace; and yet, lest security should enter, there is great need of watchfulness, in that they may even depart after they have really witnessed a good condition, and make shipwreck of the faith, and of a good conscience, with all the parts of the doctrine of Christ, as they lie linked together like a golden chain, which doth very much evidence the certainty and virtue of truth above all heresies, errors, and deceit, however so cunningly gilded with the specious

pretences thereof ; for truth is entire in all its parts, and consonant to itself, without the least jar, having a wonderful coherence and notable harmony, answering together like the strings of a well-tuned instrument ; whereas the principles of all other professors, though in some things most of them come near, and divers acknowledge that which is truth ; yet in most things they stray from it, so that their principles greatly contradict and jar one against another ; and though they may allege scripture for some of their principles, yet they are put strangely to wrest it, and to deny it for others. My appeal then to, and expostulation with, all sorts of professors, is not to prove some one or two points by the scriptures (for there be some general notions of truth, which most, if not all, agree to) but the whole body of our principles, as they stand in relation to each other, which none of them all is able to do ; for, among the many professors, their catechisms and confessions of faith, I find none (save the dispensation of truth, now again revealed) but such as in most of their substantial principles differ greatly, and in many contradict grossly the plain text and tenor of the scripture. I confess there be certain men in this age, who, with some plausible appearance of reality, undertake this task : these are they that join with, and own not wholly, any embodied people ; but while they pretend a general love to all, yet find fault with some part of every sort ; while in the mean time they scarce give any account of their own religion, and most of them prove at bottom to have none at all. These men, I say, may perhaps acknowledge some general truths, and also hold to the letter of the scripture in some other things, so as thereby to take occasion largely to judge others, while themselves offer not to bring these good things to practice, they blame others for the want or neglect of : but such an enterprize from these men, will not (when weighed) prove a fulfilling of this matter ; seeing it is not enough to acknowledge many truths, but also to deny and witness against all error ; and likewise, not to fall short of any truth which ought to be acknowledged : whereas these sort of men, for the most part, cannot give account of their faith in many things needful to be believed ; and whatever things they may ac-

knowledge to be true, they err most grievously, and contradict a truth most needful to be minded and answered, as is proved hereto, in that they stand not forth to appear for any of these discoveries they pretend they have; but make a shift to hide their heads in times of trial, so as not to suffer for, nor with any. And through these fine pretences above mentioned, through their scruples of joining with any, they can cunningly shun the difficulties of persecutions that attend the particular sects of Christians; and yet by their general charity and love to all, claim a share in any benefits or advantages that accrue to one and all. Such then cannot honestly lay claim to justify their principles and practices from the scriptures. But I leave these stragglers in religion, and come again to the divers sects.

To begin with those that are most numerous: I think I need not say much to the Papists in this case; for they do not so much as pretend to prove all their dogma's by the scriptures; for it is one of their chief doctrines, That tradition may authorize doctrines, without any authority of scripture: yea, the council of Constance hath made bold to command things to be believed, *Non obstante scriptura, i. e.* though the scriptures say the contrary; and indeed it were their great folly, to pretend to prove their doctrines by scripture, seeing the adoration of saints and images, purgatory, and prayer for the dead, the precedency of the bishop of Rome, the matter of indulgences, with much more stuff of that kind, hath not the least shadow of scripture for it.

Among Protestants, I know the Socinians are great pretenders to the scriptures, and in words as much exalt them as any other people; and yet it is strange to see, how that not only in many things they are not agreeable to them; but in some of their chief principles quite contrary unto it, as in their denying the divinity of Christ, which is as expressly mentioned as anything can be, *And the word was God, John i.* As also in denying his being from the beginning, against the very tenor of that of John i. and divers other, as at large is shown in the third chapter in this Treatise. Divers other things, as to them, might be mentioned; but this may suffice, to stop their boasting in this matter.

The Arminians are not more successful in their denying

the false doctrine of absolute reprobation, and in asserting the universal extent of Christ's death for all, than they are short in not placing this salvation in that spiritual light, wherewith man is enlightened by Christ; but wrongfully ascribing a part of that to the natural will and capacity, which is due alone to the grace and power of God, by which the work is both begun, carried on, and accomplished. And herein they, as well as both the Socinians and Pelagians, though they do well in condemning their errors, yet they miss it, in setting up another, and not the truth, in place thereof; and in that respect are justly reprov'd by such scriptures as their adversaries (who otherwise are as far wrong as they) bring against them, in showing the depravity of man's will by nature, and his incapacity to do any good, but as assisted by the grace of God so to do.

On the other hand, it is strange to observe, how many Protestants (the first article of whose confession of faith, is to assert the scripture to be the only rule) should deny the universal extent of Christ's death, contrary to the express words of scripture, which saith, *He tasted death for every man*; or the universality of grace, and a sufficient principle; which the scriptures assert in as many positive words as, except we suppose the pen-men intended another thing than they spoke, it was possible to do, viz. *A manifestation of the spirit is given to every man to profit withal: The grace of God, that bringeth salvation, hath appeared unto all men*; and many more before mentioned. The like may be said of their denying the perfection of the saints, and asserting the impossibility of any falling away from real beginnings of true and saving grace, contrary to so many express scriptures, as are heretofore adduced in their proper place. But, to give all that desire to be undeceived, a more full opportunity to observe how the devil has abused many, pretending to be wise, in making them cloak, with a pretence of scripture, false and pernicious doctrines; I shall take a few of many instances out of the Confession of Faith and Catechism, made by the divines at Westminster (so called) because the same is not only most universally received and believed by the people of Britain and Ireland, but also containeth upon the matter, the faith of the French churches,

and of most others, both in the Netherlands, and elsewhere ; that it may appear what wild consequences these men have sought, both contrary to the naked import of the words, and to all common sense and reason, to cover some of their erroneous principles.

CHAP. XVIII.

A short EXAMINATION of some of the Scripture-proofs, alleged by the divines at Westminster, to prove divers Articles in their Confession of Faith and Catechism.

It is not in the least my design in this chapter, to offer so large an examination of any of their articles, as might be done, nor yet of so many, as are very obvious; but only of two or three, to give the reader a taste of them for example's sake: whereby, as *ex ungue Leonem*, he may judge of most of all the rest, if he will be at the pains narrowly to look over and examine them.

I shall begin with the first chapter, Sect. 1, where they assert two things: First, *That God has committed his will wholly now to writing.* Secondly, *That the former ways of God's revealing his will, as by Immediate Revelation, are now ceased.* The Scriptures they bring to prove, are first, Prov. xxii. 19, 20, 21. Verse 19. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Verse 20. Have not I written to thee excellent things in counsel and knowledge? Verse 21. That I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee. Luke i. 3, 4. Verse 3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things, wherein thou hast been instructed. Rom. xv. 4. For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the

scriptures, might have hope. Matt. iv. 4, 7, 10. But he answered, and said, It is written, man shall not live by bread alone, but by every word, that proceedeth out of the mouth of God. Verse 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Verse 10. Then saith Jesus unto him, get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. viii. 19, 20. Verse 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? Verse 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

But is it not matter of admiration, that men should be so beside themselves, as to imagine these testimonies do in the least prove their assertion; or that others, that do not take things merely upon trust, would be so foolish, as to believe them? For though God made known, and wrote excellent things to Solomon; though Luke wrote unto Theophilus an account of divers transactions of Christ's outward abode; *For many were never written*, John xxi. Verse last, and xx. 30. And there are also many other things, which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books, that should be written: And many other things truly did Jesus in the presence of his disciples, which are not written in this book; though Christ made use of divers scriptures against Satan, and that Isaiah directed people to the law, and to the testimony; who will be so mad as to say, It naturally follows from thence, that God has now committed his will wholly to writing? Such a consequence is no more deducible from these scriptures, than if I should argue thus; *The divines of Westminster have asserted many things without ground, therefore they had ground for nothing they said*. Nay, it follows not by far so naturally, seeing after the writing of all these passages by them cited, according to their own judgment, there were divers scriptures written: so that it had been false for them to assert, *That God had then committed his counsel wholly to writing*; which

indeed was not true : So it is most irrational and unwarrantable for any to draw such a strange and strained consequence from their words.

For the second, *That the former ways are now ceased*, they alledge, 2 Tim. iii. 15, where Paul writes to Timothy, saying, That from a child he (Timothy) hath known the Holy Scriptures, which were able to make him wise unto salvation, through faith, which is in Christ Jesus. And Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom also he hath appointed heir of all things, by whom also he made the worlds. And 2 Pet. i. 19. We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Which prove the matter as little as the former. If Paul had intended by that to Timothy, what those divines would have, would not they have made the apostle speak a manifest untruth ? Seeing they themselves acknowledge, that John's Revelation was written long after : So that these former ways were not then ceased. As for that of Peter, it is to beg the thing in question, to say, *It is intended of the scripture* : And though it were, it proves not the case at all. That of the Hebrews is so far from asserting the matter they would have it, that it may be very aptly brought to prove the quite contrary. For God, indeed, speaks to us now by his Son ; but to infer from thence, *That the Son speaks only to us by the scriptures*, remains yet unproved : And for the apostle to have asserted it, had been false ; seeing the Revelations, which he and others afterwards had, were inward, and so such were not ceased. And if we may trust the same apostle better than these men, he tells us, that so soon as Christ was revealed in him, he went straight and obeyed : And the same apostle tells us, that Except Christ be in us, we are reprobates. Sure, he is not dumb in us, seeing he says, He will dwell in us, and walk in us, and be with us, to the end of the world. And John tells us, that the inward anointing is to teach us all things ; so that we need not, as to any absolute necessity, any man to teach

us: How then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely, these men have not herein followed the rule of the scriptures; but rather endeavoured most grossly to wrest them, and make of them a nose of wax, notwithstanding their pretences as to the contrary in their sixth section, where they say: *All things necessary are either expressly set down, or by good and necessary consequences may be deduced.*

Now that these two former assertions are not expressly set down, they will not deny: Whether they follow by sound consequence, any understanding man may judge, by what is above observed.

There are divers other things in the same chapter, which will not abide the test, for which the scripture proofs alleged by them, are most ridiculous; which for brevity's sake, I have omitted.

In Chap. 21. Sect. 7, where they say, *That the Sabbath, from the resurrection of Christ, was changed into the first day of the week, which in scripture (say they,) is called the Lord's day, and is to be continued to the end of the world, as the Christian's Sabbath.* In which they assert three things.

First. *That the first day of the week is come in place of the seventh for a Sabbath.* To prove which, they allege, 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there be no gathering, when I come. Acts xx. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.

That these proofs assert not the things expressly, we need not, I suppose, dispute. Now to say, that because Paul desires the Corinthians to lay something by them in store that day; or because he broke bread and continued his speech until midnight; therefore the first day of the week is come in place of the Sabbath, is a consequence more remarkable for its sottishness, than to be credited for its soundness. Indeed, to make so solemn an article of faith, as these men would have the morality of the first day of the

week to be, would need a more positive and express authority. The text doth clearly enough tell the reason of the disciples meeting so frequently, and of Paul's preaching so long, because he was ready to depart on the morrow ; it speaks not a word of its being Sabbath.

Their second assertion, *That the first day of the week is therefore called the Lord's day*, is drawn more strangely from that of Rev. i. 10. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet : Whereas no particular day of the week is mentioned. So for them to say, John meant the first day of the week, hath no more proof, but their own bare assertion.

For their third assertion. *That it is to be continued to the end of the world, as the Christian Sabbath* ; they allege these scriptures, Exod. xx. 8, 10, 11. Remember the Sabbath Day, to keep it holy : But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, which is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath-day, and hallowed it. Isa. lvi. 2, 4, 6, 7. Matt. 5. 17, 18. Think not, that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil : For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

If they prove anything, they most needs prove the continuance of the seventh day ; seeing in all the law there is no mention made of the first day of the week being a Sabbath. If these may be reckoned good and sound consequences, I know no absurdities so great, no heresies so damnable, no superstitions so ridiculous, but may be clothed with the authority of scripture.

In their twenty-seventh chapter, in the 1, 2, 3, sections, they speak at large of the definition and nature of sacraments ; but in all the scriptures they bring, there is not one word of sacraments. The truth is, there was a good reason for this omission ; for such a thing is not to be found in all the Bible. For them to allege, that the thing signi-

fied is to be found in scripture, (though that be also a begging of the question) will not excuse such, who elsewhere aver, the whole counsel of God is contained in the scripture, to forsake and reject the tenor thereof, and scrape, out of the rubbish of the romish tradition, for that which is reckoned by themselves so substantial a part of their faith.

In their fourth section they assert two things: First, *That there are only two sacraments under the gospel.* 2ndly, *That these two are Baptism, and the Supper.*

To prove which they allege, Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20, 23. When ye come together therefore into one place, this is not to eat the Lord's supper; for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night, in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour to himself, but he that is called of God, as was Aaron.

Now granting, there were such a thing, as sacraments, to be solemnly performed; all that these scriptures will prove, is, that these two are appointed to be performed: But that there are only two, or that these are they (which is the thing asserted, and incumbent to be proved) there is not the least shadow of proof alleged. For according to their own definition of a sacrament in the larger Catechism, where they say, *The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified:* Both the washing of one another's feet, and the anointing the sick with oil, doth answer to it, and many other things. So that the probation of a sacrament at all, or of their being two, seven, yea, or seventy, is all alike easy; seeing neither name nor number is to be found in the scripture: They being the mere conceits and inventions of men. And yet it is marvellous to see, with how great confidence some men do assert the scripture to be their rule; while they build up so considerable parts of their doctrine, without the least scripture foundation.

Thus I thought fit to pitch upon these three, viz. the Scriptures, Sabbath and Sacraments, because these be three of the main things, for which the Quakers are chiefly cried out against, and accused, as believing erroneously concerning them. Now what we believe concerning these things, and how agreeable our testimony herein is to the scriptures, is heretofore sufficiently demonstrated : Also, how little scripture-proof these have for their contrary assertions to us in these things, notwithstanding of their great pretences to scripture, will also appear to the unbiassed reader.

ADVERTISEMENT TO THE READER.

Note reader, That I have here, throughout, made use of the last common translation of the Bible : And if I would have made use of the Hebrew and Greek, I could have produced divers other very clear scriptures, which in the common translation are corrupted and perverted, but I chose rather to do thus, that our opposers might see, I took no advantage that way : and also, that all that can but read, may find the places cited in their own Bibles.

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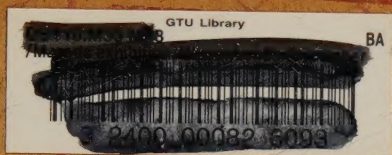
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